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THE COVER

The design on the Cover, taken from James Cavanah Murphy's *The Arabian Antiquities of Spain*, London (1813 C.E.—1228 A.H.), represents "the elevation of the Gate of the Sanctuary of the Qur'an" in the Grand Mosque of Cordova, Spain. Mr. Murphy, whose *The Arabian Antiquities of Spain* took fourteen years to produce and cost him many thousands of pounds, was mainly responsible for drawing the attention of the civilized world to the preservation of Muslim treasures in Spain which the Spaniards, out of hatred for anything Muslim, were allowing to fall into disrepair. Mr. A. F. Calvert in his *Moorish Remains in Spain*, London, 1906, describes this Gate of the Sanctuary, built by 'Abd al-Rahman III (d. 961 C.E.), in the following words: "The Gate . . . is indeed an assemblage of beauties rarely to be equalled. The two lines which are at the top and on either side of the arch are in mosaic on a blue ground with gold letters. The contrast is exceptionally striking . . . and the whole truly superb; but when illuminated by the massive silver which hung down in its centre, the gorgeous beauty of the Zaccaron (as this Sanctuary of the Qur'an was known then) must have surpassed everything that we can possibly conceive of splendour or magnificence."

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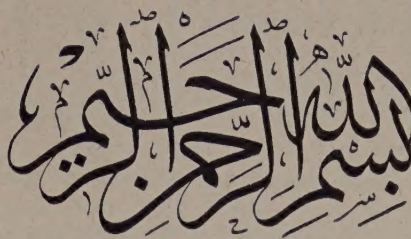
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نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is . . . the Messenger of God and the Last of the Prophets . . ." —THE HOLY QUR'AN 33 : 40
"There will be no Prophet after me" —THE PROPHET MUHAMMAD

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AUGUST 1960 C.E.

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RACISM, THE SOCIAL CANCER OF OUR TIME

A Commentary on the recent Resolution of the Executive Board of the UNESCO

ISLAM'S PROUD CLAIM TO BE THE ONLY SOLUTION

"In the struggle with each of these evils (race and alcohol) the Islamic spirit has a service to render, which might prove, if it were accepted, to be of high moral and social value . . ."

"It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue (of the race) in favour of tolerance and peace"—Professor A. Toynbee

The dilemma of mankind

We are living in the age of conflicts and contradictions. If on the one hand distances have been completely annihilated, men instead of being at peace with each other live in an ever-increasingly mortal fear of each other. The extinction of distance and space has bred fear rather than understanding. Instead of knowing how to live with each other as neighbours, nations find it every-increasingly difficult to know each other. The conundrum becomes all the more complex when we realize that gregariousness is the very essence of human nature. For instance, we know individuals as individuals behave honestly in their dealings with each other. But when it comes to dealing with peoples of other nations, things begin to go wrong. The question is, is there a solution to the conundrum which faces humanity today? The confusion gets even worse when we remember that from every corner of the world there is a constant reminder and repetition by the leaders of all nations and countries of the unfaltering allegiance to the principles and purposes of the United Nations Charter and the Declaration of Human Rights and Freedoms.

During the 15th Session of the United Nations General Assembly almost 100 States are to assemble to examine the major international problems. In our own epoch during the last fifteen years or so about half the population of the world

has cast off the chains of colonial rule. The peoples who were regarded only the other day as second rate in terms of mental capacity are now equal partners in the shaping of the destiny of mankind. This age, which is an age of struggle for freedom and for restoring to every man his dignity, despite all the phenomenal changes in the political sphere, is still unable to think in terms of human dignity. For there hovers above its head the dark spectre of the social cancer of our time, racism. Man as yet, despite his conquest of space, mastery over the forces of nature, has not been able to rid himself of the primeval prejudices of race and colour. Man is dangerously out of harmony with his surroundings.

Europe in the heyday of its ascendancy had become a victim of the false belief that there was some inherent disqualifications in colour other than white. Thus the white race, the Aryan race, had come to be convinced of its superiority over the coloured races. This is not the place to recapitulate all that is happening in various parts of the world — the United States of America, South Africa, Europe, etc. Everyone is familiar with what happened last year in London and in Little Rock in the United States of America, or very recently the recrudescence of anti-Semitism in various parts of the world. Whatever the causes, one cannot escape the conclusion that the heart of man, which

according to Islamic thought is sound, does not know how to express itself aright as dictated by the need of the establishment of a world brotherhood!

That man, so advanced in the conquest of nature, still finds it necessary to define the fundamental rights of man in the form of a document, the Universal Declaration of Human Rights, adopted by all the nations of the world, and still trying to explode the myth of the race, is at once an eloquent and a sad commentary on his inability to help himself. This is not only proof enough that this aspect of the life of man constitutes a problem which is least amenable to solution, but also that the solution of the problems affecting his social life does not lie in harnessing the forces of nature or political adjustments. This stark reality has brought in its train a great disillusionment, even frustration. For we had been led to believe that the age of plenty and mental restfulness was to dawn with the era of scientific discoveries. But instead we find ourselves face to face with chaos, wars, the existing miserable conditions and the exploitation of one nation by another. Selfishness, fear, hatred, class and race discrimination and the division of man against man are still the order of the day, as is evidenced by the recrudescence of anti-Semitism and existence of the colour bar in various parts of the world today.

Can religion or religions help?

Can man be made to rise above himself? Can Islam answer this all-important question in the affirmative? Before answering this important question, let us examine if religion or religions can at all help in this direction. A study of the present-day thought reveals that it is becoming more and more apparent that the message of fraternity should be restated and reaffirmed with a vigour and fervour greater and more intense than ever. It is becoming equally evident that a consciousness of human fraternity in man alone can release the best and highest in man and can accelerate a progressive spiritualization of the material civilization of ours. This awareness now as before has come to be believed to be necessary to throw into the limbo the sophism of racialism and class hatred. For it is not generally realized except amongst the peoples of Islam, which number about one-sixth of mankind, that neither anthropology, nor biology, offers the slightest justification for racist dogmas which are based on discredited scientific notions or emotional irrationalism.

It is held by some that idealism, monism, humanitarianism and philosophy of some kind are sufficient to withstand the evils of racist dogmas and the feverish race for the enjoyment of material comforts to the exclusion of the under-developed and under-privileged. But it has become evident that these activities are incapable of reacting against the temptations born of forces set free by the conquest of nature by man and the powerful selfish ambitions that result therefrom. For experience shows that an idealism not having for its source of inspiration the transcendence of God is nothing but an impoverished ideal whose force languishes and diminishes in proportion to the increase in temptations and over-excited desires of man. History reveals that monism has failed; so has humanitarianism; so has the mystic of national socialism or that of Bolshevism. The thing which makes, and has always made, man rise above himself and be charitable to others not of his race and colour is a belief in the transcendental God. All idealistic substitutes have failed to engender in men the feeling of charity for one another and to counteract the tendency of the false mystic of force and class and race hatred.

Can Islam help?

If any religion has succeeded in bringing home to man the truth of the community of mankind, the requisite mental adjustment to realize that in this truth alone lies the salvation of mankind, it is Islam, and Islam alone; for Islam, above all, envisages a world brotherhood which cannot be conceived without a preliminary mental change which knows no race or class barrier.

In support of the view expressed above we call to witness two eminent English writers who are the product of Christian environment.

In discussing how real the brotherhood of man in Islam is, Dr. Maude Royden in her *The Problem of Palestine*, London 1939, observes:

"The religion of Mahomet proclaimed the first real democracy ever conceived in the mind of man. His God is of such transcendental greatness that before him all differences were nought and even the deep and cruel cleavage of colour ceased to count. There are social ranks amongst Moslems as elsewhere, but fundamentally (that is to say, spiritually) all believers are equal, and this fundamental equality is not a fiction as is so commonly found amongst Christians; it is accepted and real. This accounts very largely for its extraordinarily rapid spread among different peoples. It accounts for the spread in Africa, where the Christian missionary preaches equality which is everywhere mocked by the arrogance of the white races and the existence of the colour bar. The Moslem, black, brown or white, alone finds himself accepted as a brother not according to his colour but his creed. During the war (1914-18) in France I was told of some Indian Moslem soldiers who created a disturbance on finding black troops from Senegal in the same *estaminet* as they were. When they were about to proceed to violence some of the better-informed stated that these blacks were Moslems. Instantly the protests were silenced and an apology offered. White Christians do not always behave so, whether in a London or American hotel."

On how Islam can help suppress the social evils of race and alcohol in our society, Professor Arnold Toynbee has the following to say in his *Civilization on Trial*, London, 1957:

"We can, however, discern certain principles of Islam which if brought to bear on the social life of the new cosmopolitan proletariat, might have important salutary effects on 'the great society' in a nearer future. Two conspicuous sources of danger — one psychological and the other material — in the present relations of this cosmopolitan proletariat, with the dominant element on our modern Western society, are race consciousness and alcohol; and in the struggle with each of these evils the Islamic spirit has a service to render which might prove, if it were accepted, to be of high moral and social value.

"The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue; for, although the record of history would seem on the whole to show that race consciousness has been the exception and not the rule in the constant inter-breeding of the human species, it is a fatality of the present situation that this consciousness is felt — and felt strongly — by the very peoples which, in the competition of the last four centuries between several European powers, have won — at least for the moment — the lion's share of the inheritance of the earth.

"Though in certain respects the triumph of the English-speaking peoples may be judged, in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling it can hardly be denied that it has been a misfortune. The English-speaking nations that have established themselves in the New World overseas have not, on the whole, been 'good mixers'. They have mostly swept away their primitive predecessors; and, when they have either allowed a primitive population to survive, as in South Africa, or have imported primitive manpower from elsewhere, as in North America, they have

Continued on page 8

THE ROLE OF RELIGION AS MANIFESTED IN THE QUR'AN IN THE PRESENT DAY*

"It is thus manifest that the purpose of man's creation being his moral and spiritual development to the highest degree of which he is capable, and one of the means of the achievement of that purpose being the utilization of the forces and properties of nature, there could not be any conflict between the moral and spiritual law and the law that governs the operations of the universe"

By Sir MUHAMMAD ZAFRULLAH KHAN

The real problem is not the rapid advance of technology but the application of the vast power accruing therefrom

It is a great honour and a deep joy to be privileged to be associated with men and women of sincerity and goodwill who are seeking to grope through to reality and to reach out to the truth. I am happy that this opportunity has been afforded to me through the kindness of the sponsors of "The Open Field" gatherings, and I am deeply grateful to them for their favour. The subject upon which I shall endeavour to share some of my thinking with you this morning is "The Role of Religion in the Present Day". Present-day problems are multifarious and complicated, and the role of religion, as we conceive it, extends to all aspects of our lives. Thus the subject is a wide one. Obviously, therefore, I cannot attempt to cover the whole or even the greater part of it. I shall offer you my observations only on some aspects of it, and even those only in outline.

At the core of our problems today is the extraordinarily rapid advance of science and technology: the potentialities of nuclear energy, all this talk of bombs and missiles and rockets and space satellites, and what might result from them. If I might state in one sentence, the problem, as I see it, is not the rapidly increasing knowledge of atomic or nuclear energy. That in itself is no problem. In essence it is a bounty of God, as all increase of knowledge is a bounty of God; it is accession of strength for man, it is an extension of the field of the activity of his faculties and capacities. The astonishingly rapid advance in this field, as I have said, is a vast extension in degree of knowledge of that kind, of that accession of strength. The problem is the application of this vast power which has been put in the hands of man.

The problem before man, in its essence being moral and spiritual, can be solved only by religion, for religion alone can bring about the required moral and spiritual revolution

Let us make no mistake about it. This is only the beginning of that new dimension that has been added to human life on earth. The crux of the problem is, shall man, working from his present moral and spiritual stature, endeavour and succeed in his endeavour that all this vast accession of knowledge and strength shall be applied to the beneficial services of mankind? Or, will it be applied to the destruction of man? This is the problem. In its essence it is a moral and spiritual problem. Inasmuch as this new accession of knowledge and of power in the field of science and technology is of a revolutionary character, it demands a corresponding revolution in the moral and spiritual spheres, not only to keep pace with it but to

proceed ahead of it. If that happens, or if that is in the process of happening, we have nothing to fear. We can look upon all this as a vast source of beneficence, as indeed it should be. But if we should lag behind with respect to the moral and spiritual revolution, well then we are indeed in danger. Now, you will agree, I hope, that it is primarily and principally the function of religion to spark and to bring about this moral and spiritual revolution. Here, by religion I do not mean any particular set of dogmas or doctrines or any particular creed. By religion, in this context, I mean revealed guidance for the conduct of man in all spheres of life. It does not matter what name we might give to it. But it follows from this concept that at the core of religion is the central and fundamental fact of the Existence of the Creator, who has created the universe, in the manifestation of His perfect attributes.

Now certain things flow from that immediately. One is that the creation of the All-Wise Creator must have a purpose. The universe has, therefore, a purpose behind it and so also has a man a purpose behind him, and that purpose must be fulfilled. As your own motto says, "God the Creator is invincible". The very concept of an All-Wise Creator predicates that He is invincible, that is to say, that His purpose cannot be frustrated, it must be fulfilled. It also follows that the Creator, the All-Wise Creator, will not have created the universe and just cast it adrift. Not only has the universe a purpose, not only has man a purpose, there must also be guidance for mankind, for the attainment of that purpose. For do we not observe that in the physical sphere before a need manifests itself the fulfilment of that need has been provided for in advance? That results from the divine attribute of Providence. He makes due provision in all respects. In Arabic the word for Providence is *Rabb*, it means He, Who created, nourishes, sustains, and stage by stage leads towards perfection.

A few words on the opening verse of the Qur'an showing how God provides for guidance

The opening verse of the Qur'an reads: *Alhamdo lillah-i-Rabb-il-'alameen*; that is, all perfection of praise belongs to God alone Who is the Rabb, that is, in the meaning I have just explained to you, the Creator, the Nourisher, the Sustainer of, and Who leads stage by stage towards perfection, all the worlds. And observe, He is the Rabb not merely of the whole world, but of all the worlds, worlds that we know of, worlds that we have some conception of, worlds we have not yet even dreamed of; they are all being led towards perfection, stage by stage.

Well now, He has created and continues to create, He nourishes, He sustains. We know that the spiritual is much more vital than the physical. If He has created the physical, the material, and has provided nourishment

* Text of an address delivered at Zeist, Holland, on 20th May 1960, under the auspices of "Open Field Meetings".

and sustenance for it, then surely He has provided nourishment, and that is to say guidance, for the spiritual also. The physical and material is for the purpose of safeguarding the spiritual, as the body is the shell and container of the soul and is designed to serve as its vehicle of expression. We perceive at every step that provision has been made for all that is needed for our fullest development on the physical plane, and we seek to enjoy its beneficence.

As our needs multiply and the horizon of our activities widens, we discover that provision has already been made in advance for our complete fulfilment. This being the case on the physical and intellectual planes, we may be sure that the same is the case in the moral and spiritual spheres. I may add that the aspect of the mercy of God that He makes provision *in advance* for our needs manifests itself through the operation of His attribute *Rahmān*; while the divine attribute which, when action has proceeded from man towards the fulfilment of his needs, endows that action with beneficent results, is *Rahīm*.

We need, therefore, experience no fear that we shall meet with frustration or disappointment for lack of guidance. We need not continue to grope in the dark, for surely Light has been provided. If, however, we persist in shutting ourselves up in our respective chambers with blackout curtains tightly drawn in and refuse to go out into God's sunshine, we cannot complain that we have been left in the dark. Light and guidance are there all the time. It is up to us to seek the guidance, to take advantage of it and to conform our lives to it. We shall then enjoy its full beneficence. We shall then be able to apply our faculties and capacities in the highest and most beneficent degree to the opportunities for advancement in all spheres that are being constantly offered to us in this life. The role of religion in the present day is to draw attention to that guidance, to lay bare its true meaning as applicable to the pattern of human life on earth as it is opening out before our eyes, and to furnish us with the directions which should enable us to conform our lives thereto.

The primary purpose of revealed guidance is to help establish communion with God

The primary purpose of revealed guidance is to help establish communion between God and man and to expand the bases of beneficent relationship between man and man. The last is indeed a corollary of the first; it follows inevitably from it. The central, the fundamental, the vital verity is the Existence of God and His relationship to man. Once this verity is firmly grasped and is then steadfastly adhered to despite all manner of trials and vicissitudes, all the rest becomes plain and is made easy. It is the function of revealed guidance to impress the man and to inspire the heart with reality of that fundamental and awesome verity.

It is open to every one of us, and that is implied in our very creation by the fact that we are the creatures of God, to establish and maintain direct communion with God. The ways that lead to Him are not barred against any. Nor is there the need of or indeed the justification for any intermediary. The gates of His grace and mercy are ever open without discrimination. We have but to follow the paths that lead to Him.

For that purpose it is necessary to have some concept of the attributes of God. By the very nature of our being, in consequence of the limitations imposed upon our lives, our capacities, and our faculties, it is not possible for us to attain to a complete comprehension and understanding

of the Divine. If that were possible the process of creation would be reversed and it would become possible for man, as it were, to create God. We can only have as much comprehension of Divine attributes and of their operation as He vouchsafes to us, and that is more than ample for our purposes.¹ That limitation is a veritable safeguard. Any attempt to transgress it would mean that we are seeking to travel beyond the confines of reason, and the result would be the dethronement of reason itself. The only way, therefore, to attain to such knowledge of the Divine as is needed for our fullest development is to seek knowledge of His attributes and of the manner of their manifestation in our lives and in the universe.

In this context we must remember that God is not merely the Creator in the sense that He brought the universe into being and then just sat back, as it were, to watch the follies and frolics of mankind. That concept would not be compatible with the perfect wisdom of the Creator. As already stated, God has created the universe with a purpose. Those who imagine that the universe was created in mere play or in sport in essence deny God, inasmuch as they deny His wisdom.² The universe has been created in accordance with the requirements of truth and wisdom.³ God brought the universe into being and He continues to regulate it. He is Master over the universe.⁴ It is true that He has set certain laws in motion in various spheres; for instance, there are the laws of nature, there are the spiritual laws, all operating in their respective spheres. But they all proceed from God and are consistent with and complementary to each other. The study and research into the operation of one set of laws helps to illustrate and facilitate the comprehension of the rest. There is no conflict between them, nor indeed between any sections of the universe *inter se*.⁵

The purpose of the universe is the beneficent service of man

The purpose of the universe is the beneficent service of man. I recall Sir George Trevelyan drawing attention to the same concept in his address here the other afternoon. On the other hand, some people find difficulty in accepting this concept. To them it appears an astounding statement that God should concern Himself so much with the welfare of man, a mere speck of dust being blown about upon the surface of one of the smaller planets, that He should have created the universe for his service. Of course, it all depends upon how vast is one's concept of God and how exalted is one's concept of the purpose of man's life upon earth. God concerns Himself with everything, with every part of His glorious creation, and man is His noblest creature. The purpose of man's creation is that he should become a manifestation of God's attributes.⁶ He has endowed man with the best and most appropriate faculties and capacities for the achievement of that purpose.⁷ He has "constrained" to man's service the heavens and the earth and all that is in the universe to help him achieve the purpose of his creation.⁸ "Constrained" not only implies that man is free to derive advantage and benefit from the universe and its phenomena, but also that the universe is bound by law and operates in accordance with that law. There is no contravention of, or departure from, that law.⁹ This certainty that the universe is bound by law and operates in accordance therewith is the basis of all knowledge and research. It is thus manifest that the purpose of man's creation being his moral and spiritual development to the highest degree of which he is capable, and one of the means of the achievement of that purpose

being the utilization of the forces and properties of nature, there could not be any conflict between the moral and spiritual law and the law that governs the operations of the universe.

Man's destiny is glorious provided he puts the Divine bounties to the appropriate and beneficent use

We thus find that man has been set a glorious destiny. He has been created in the best make, that is to say, has been endowed with the most appropriate faculties and capacities, and the universe has been constrained to his service to help him achieve the purpose in life, which is that man should become a manifestation of God's attributes. This concept would help us realize how great a bounty of God is life, and how immense is the trust committed to man through his being created the vicegerent of God upon earth. We are told that man has been created in the image of God, which idea is expressed in the Qur'an in the words that God has created man in accord with the nature fashioned by Him,¹⁰ that is to say, that man has been created pure, and free from any taint of inherent evil. It is possible for man to shun evil and to safeguard himself completely against it. Many of God's righteous servants succeed in doing that. Evil comes from outside and can be kept out. Where, through man's neglect or default, he stumbles into evil, it is possible for him, through true and sincere repentance, to retrace his course and win back to purity and righteousness.¹¹ God is Forgiving, not only in the sense in that He overlooks man's defaults and mistakes, but in the much fuller sense that He wipes out the consequences of those defaults and mistakes.¹² The Prophet has said, "He who truly repents is like one who has committed no default".

We have been taught that divine bounties will continue to be multiplied unto us if we constantly put them to their appropriate and beneficent use, and have been warned that any abuse or misuse of them will import, through the very nature of the abuse or misuse, its appropriate penalty, which may indeed be severe.¹³ This is both a promise and a law, the observance of which will safeguard us against evil and will help us to extract the utmost beneficence from our conduct and from the forces and phenomena of nature, both for ourselves and for our fellow beings.

Complete guidance has been provided, and continues to be provided, for the regulation of our conduct in all circumstances. That is the greatest manifestation of God's beneficence. Revealed guidance is to the soul what rain is to the parched earth. It is always forthcoming in due season: it never fails.¹⁴

One must remember that God's attributes never fall into disuse. As God is eternal, His attributes and their operation are also eternal. He created, He creates, and will go on creating. The process of creation is continuous.¹⁵ The same is true of all Divine attributes.

God is the creator of the universe and is the Guardian over all things.¹⁶ He is the Light of the heavens and the earth.¹⁷ All light proceeds from Him. We all, according to our capacities, kindle, as it were, our light from His Light. If we fail or neglect to do so, we shall have no light and shall be left in darkness. Unless He bestows light upon us we have no light.¹⁸ He brings us out of manifold darknesses, error, ignorance, prejudice, bigotry, pride, sloth, miserliness, etc., into the open light through His guidance.¹⁹

The means of establishing communion with God for guidance

What are the means of establishing communion with God? There are many ways of approach to Him. Indeed, it may be said that the ways of approach to God are as various and as manifold as His attributes. We either neglect them or tend to convert them into mere formal ceremonial, and thus miss their true meaning and lose their benefit. We must constantly remind ourselves that the things of the spirit are great realities. Every one of us experiences them in some form or the other, but we pass them by. We may be sure, however, that we can recapture them and cultivate them every moment of our lives.

PRAYER

The principal means of establishing, maintaining and strengthening communion with God is prayer. Prayer is not mere repetition of certain set formulae. It is a pouring out of the anguish of the soul at the footstool of the Almighty in utter conviction that He hears and that He answers our prayers. The matter is put very simply in the Qur'an: "Your Lord says, 'Call unto me; I shall answer'."²⁰ And again, "O Prophet, when My creatures ask thee concerning Me, say unto them I am close. I answer the call of him who calls to Me. So should they also respond to My guidance and should have a firm conviction that I answer their call, that they may be rightly guided."²¹

In the context of our prayer we must remember that God is All-Knowing, All-Wise, and that He is the Master. He does not cease to be the Master because of His assurance to us that He hears and answers our prayers. He is always the Master and we are always His servants, and all that He does is the highest wisdom. It may often happen that, owing to our limited knowledge or to some of our many weaknesses, our specific prayer may be misconceived. God, of His mercy and grace, will, even in such a case, accept our spirit of devotion to Him and humble supplication of Him. His acceptance of our prayer may not be manifested exactly as we, in our ignorance, or in our selfishness, or in our haste, may desire, but no sincere prayer is in vain. All prayer brings us closer to God; that being the ultimate purpose and object of prayer.

Once one is able to establish communion with God all one's values tend to be rightly adjusted and one's life, in all its dimensions and in all its various activities, is characterized by beneficence. All fear departs and one's heart is filled with eagerness and hope, one's vision becomes clear and is strengthened, and one begins to perceive the truth and reality at the back of everything with the help of God's Light. One is made ready to stand steadfastly by the Truth, if need be, against the whole world.²²

Belief in the life after death emphasizes man's responsibility

In conclusion, attention needs to be drawn to the belief in the life after death, which emphasizes man's responsibility and accountability in respect of the great trust that he is called upon to administer during his life on earth. This is a topic of profound interest, but considerations of time do not permit anything more on this occasion except reference to it in barest outline. The very nature of the concept necessitates that comprehension of it should be vouchsafed through revealed guidance, for it is not possible for anyone to speak on it on the basis of experience. The Qur'an treats of several problems that arise in connection with the possibility and reality of con-

tinued existence after the soul and the terrestrial body have parted company here below. While insisting upon belief in the life after death, it is made clear that resurrection does not mean the re-assembly of the physical and material body, which is fitted only for the conditions of life upon earth, and can function only in those conditions. With death the functions of that body come to an end. Yet it is a profound truth that the soul received impressions and reacts only through the body. This is true, not only of life on earth, but it also true of life after death. There also the soul will react through the body.

In the case of birth into this life, the process begins with the tiniest spark of life which is visible only through a powerful microscope, and which gradually develops in a most wonderful fashion into the human organism, and in the course of such development before the event called birth, it distils, as it were, the soul, and thus this combination of body and soul comes alive and is born into this life. In the same manner the soul, when it leaves the body, will serve as the spark of life for the life to come. It will pass through a period of growth, during which it will develop a "body" suited to and equipped with faculties appropriate to the conditions in the life hereafter. Its birth into a new life, after passing through the process of development of its faculties to a certain degree, is the resurrection. Even before that stage is reached, the soul is alive in the conditions of its new existence and is endowed with feeling and perception, though the feeling and perception are imperfect, like those of an embryo in the womb.

Those who reject the life after death do so because they refuse to let the reality influence their judgment. They are too arrogant to admit the possibility of even the Creator having so much power over them as to continue their existence in the hereafter, and to call them to account for what they do in this life.²³

It is obvious that the conditions of the life after death, though capable of being expressed to some degree in terms of human speech, have not the same character as the conditions of this life. They are purely spiritual and yet they are so manifested that they are felt and experienced and

realized even more acutely and sharply than the conditions of this life are felt in the course of existence here.

Each human being, through his or her conduct during this life, develops certain qualities or defects in the soul which render it capable of an appreciation and enjoyment of the conditions of the life after death or cause its reactions to these conditions to be painful. A soul that enters upon the life hereafter in a healthy condition will experience joyful reactions *vis-à-vis* all the conditions of that life, whereas a diseased soul will react very painfully to those very conditions and may suffer unspeakable tortures.

The process through which a diseased soul or a soul with defective faculties will pass will, however, be curative, so that in due course, every soul will attain to the perfection of spiritual health and will start upon a course of unlimited spiritual progress. The purpose for which man has been created will thus be fulfilled in respect of every human soul. God the Creator is invincible. His purpose is never frustrated.

REFERENCES TO THE QUR'AN

- 1 2 : 256
- 2 21 : 17-18 ; 38 : 28.
- 3 15 : 86 ; 39 : 6 ; 46 : 4.
- 4 39 : 63.
- 5 67 : 2-5.
- 6 51 : 57.
- 7 95 : 5.
- 8 2 : 30 ; 45 : 14.
- 9 35 : 44.
- 10 30 : 31.
- 11 42 : 26-27.
- 12 39 : 54 ; 8 : 30 ; 13 : 40 ; 39 : 36 ; 64 : 10 ; 65 : 6 ; 66 : 9.
- 13 14 : 8.
- 14 7 : 58 ; 35 : 10 ; 43 : 12.
- 15 30 : 12 & 28.
- 16 39 : 63.
- 17 24 : 36.
- 18 24 : 41.
- 19 2 : 258 ; 5 : 17.
- 20 40 : 61.
- 21 2 : 187.
- 22 3 : 173-174.
- 23 16 : 23-25.

Continued from page 4

developed the rudiments of that paralyzing institution which in India — where in the course of many centuries it has grown to its full stature — we have learnt to deplore under the name of 'caste'. Moreover, the alternative to extermination or segregation has been exclusion — a policy which averts the danger of internal schism in the life of the community which practises it, but does so at the price of producing a not less dangerous state of international tension between the excluding and the excluded races, especially when this policy is applied to representatives of alien races who are not primitive but civilized, like the Hindus, Chinese and Japanese. In this respect, then, the triumph of the English-speaking peoples has imposed on mankind a race question which would hardly have arisen, or at least in such an acute form or so wide an area, if the French, for example, and not the English, had been victorious in the 18th-century struggle for the possession of India and North America.

"As things are now, the exponents of racial intolerance are in the ascendant, and if their attitude towards 'the race question' prevails, it may eventually provoke a general catastrophe. Yet the forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against race consciousness that has hitherto been held in reserve were now to be

thrown into the the scales. It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favour of tolerance and peace.

"As for the evil of alcohol, it is at its worst among the primitive populations in tropical regions which have been 'opened up' by Western enterprise. . . . Islam is the spiritual force which has taken advantage of the opportunity thus thrown open by the Western pioneers of material civilization to all-comers on the spiritual plane; and if ever the 'natives' of these regions succeed in recapturing a spiritual state in which they are able to call their souls their own, it may prove to have been the Islamic spirit that has given fresh form to the void. This spirit may be expected to manifest itself in many practical ways; and one of these manifestations might be a liberation from alcohol which was inspired by religious conviction and which was therefore able to accomplish what could never be enforced by the external sanction of an alien law. . . .

"... On two historic occasions in the past, Islam has been the sign in which an Oriental society has risen up victoriously against an Occidental intruder. Under the first successors of the Prophet, Islam liberated Syria and Egypt from a Hellenic domination which had weighed on them for nearly a thousand years. Under Zangi and Nur-ad-Din and Saladin and the Mamluks, Islam held the fort against the assaults of Crusaders and Mongols. If the present situation of mankind were to precipitate a 'race war', Islam might be moved to play her historic role once again. *Absit Omen.*"

THE ISLAMIC CONCEPTION OF WORSHIP¹

By S. MUHAMMAD TUFAIL, M.A.

The attitude of a sceptic or an apologist towards worship

To a sceptic, worship and prayer is not a fact or a fundamental and eternal reality of life. He considers it as a lie or an auto-suggestion, a delusion, a pursuit of one's own phantoms, or a cry in the wilderness, or a primitive mumbling of a savage which only originated in fear. To him it is an escape from life which only helps man in becoming indolent and lazy; when everything follows a natural law there is no use of worship and prayer.

There is the apologist for prayer. Basically, he accepts what the sceptic says but he pleads; whether it is a fundamental reality or not, it is, however, a necessary condition of life; if it is a lie, it is a healthy lie which gives and restores some sort of confidence in man; if it is an auto-suggestion, it has still its value to the suffering millions; if it is a delusion, a soliloquy or the result of one's own phantoms, let it remain so for the good of humanity — it might relieve people of nervous tension and save many from becoming nervous wrecks. There is no harm, the apologist argues, if people keep on addressing their petitions and supplications to a being which does not exist or, if He exists in fact, cannot interfere in the affairs of men and nature.

In Islam worship ('ibādah) is the very object of man's creation

If the concept of prayer and worship is an illusion and not a fact, the concept of *religion* itself is an illusion. Then whatever is left of proper religion is a mere philosophy and a cold rational outlook on life. To a Muslim such an attitude is unacceptable. In Islam, worship is the fundamental aspect not only of religious life but of life itself. This is the very object of man's creation. The Qur'ān says: *I have not created . . . the men except that they should worship (serve) Me* (51 : 56).

The Arabic word for worship is 'ibādah, which literally means: *the serving, worshipping, adoring or obeying of God with humility or submissiveness*.² This verse shows, on the one hand, that man's existence in this world is not without any purpose and, on the other, that the highest object of his creation is 'ibādah. He is a helpless creature when he is born, although he has immense potentialities of realizing his capabilities to the full and reaching the goal of perfection in this life by knowing, loving and serving God, in other words, by 'ibādah. It is only by working in accord with God's will that man can realize what is best in him. If he serves God, it is not in any way beneficial to God, Who is the source of all goodness and power and beyond all needs of human

service. It is for man's own benefit that he should place himself under Divine protection and live and die for His sake. The love of God should be the mainspring of his activities and not the love of oneself or one's family, nation or country. All rights and obligations of creation should arise out of the love of the Divine Being, complete surrender to Whom is the goal of a Muslim. In the words of the Qur'ān :

قُلْ إِنَّ صَلَاتِي
وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝

“ Say : My prayer and my sacrifice and my life and my death are surely for God, the Lord of the worlds. No associate has He. And this am I commanded, and I am the first of those who submit ” (6 : 163-164).

'*ibādah* is thus not a self-imposed necessity of life, it is in fact the very soul and essence of life without which no progress in human affairs is possible. Prayer is a part of '*ibādah*. Search for a solution or remedy by means of thinking, reflection or concentration puts us in a state of prayer. Whenever we try to find out the reality of hidden truths, whenever we stretch out our hands in distress for help, whenever we yearn for comfort and solace, whenever we look for a ray of hope and light in darkness, we are in the very act of praying, whether we realize it or not. And when the light shines the seeker who is under the veil of ignorance does not recognize the source — the source of Light, Grace and Compassion. The seeker may not be aware of it but his very condition of helplessness (which I have called the *state of prayer*) has drawn the Divine Grace towards him. Only the spiritually awakened sees the hand of God working in the affairs of men. Thus, worship in its *rudimentary* form is a fact of human existence, a fundamental truth and reality of life, and, in its *developed* form, it has a higher and specific meaning to the spiritually awakened. To him, it is a communion with God Who is Transcendent, but not utterly transcendent that friendship with or service ('*ibādah*) to Him is not possible. Worship *proper* is thus not only an act of devotion to the Unseen Beyond but it is also an intimate discourse with Him, which brings to man God's guidance, His company and friendship. The relation between man and this “Wholly Other” (*das ganz Andere*) is active and mutual. Something must be, and is, transacted in prayer. Otherwise, the saying of Abraham to his sire as mentioned in the Qur'ān has no value at all. “When he (i.e., Abraham) said to his sire, O my sire, Why worshippeth thou that which hears not, nor sees, nor can it avail thee aught?” (The Qur'ān, 19 : 42).

Abraham has denounced the worship of idols, which in fact is worship misplaced, on the ground that they do not hear, nor see, nor can they come to the rescue of their worshippers. Is it really worth having faith in such a God, Who neither hears, sees nor answers?

1 Text of a lecture delivered at the Annual Conference of the World Congress of Faiths at Manchester College, Oxford on Saturday 16th July 1960. Dr. E. G. Perrinder of the University of London, King's College, presided over the meeting.

2 The other expressions used in the Qur'ān for worship are: *salāh*—prayer, or technically speaking ritual worship; *du'ā*—supplication, e.g., “My Lord, make me keep up prayer (*salāh*) and from my offspring (too), Our Lord, and accept my prayer (*du'ā*)” (The Qur'ān, 14 : 40). *Dhikr Allah* remembrance of God and recitation of the Qur'ān has also been called acts of worship because the object of worship is God's remembrance or celebration of His praise and because parts of the Qur'ān are always recited in Muslim worship.

God hears and answers prayers

The Qur'an has, however, repeatedly stressed the point :

"And your Lord say : Pray to Me, I will answer you" (40 : 60).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the supplicant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way" (2 : 186).

"Or, Who answers the distressed one when he calls upon Him ?" (27 : 62).

This empirical approach towards worship is an antithesis of the belief of those who look upon God as an Unapproachable Beyond or a mere Cosmic Force. The theory that prayer is not a genuine experience and is an auto-suggestion, a delusion, a mere soliloquy or mumbling to oneself, has not only been rejected by the Qur'an but also by the previous sacred scriptures. A few references will suffice :

"But verily God hath heard *me* ; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me" (*Psalms* 66 : 19-20).

"The Lord is far from the wicked : but He heareth the prayer of the righteous" (*The Proverbs*, 15 : 293).

"Now we know that God heareth not sinners : but, if any man be a worshipper of God and doeth His will, him He heareth" (*John*, 9 : 31).

If the entreaties and supplications of the worshipper are not answered by God, if no intimate commerce and trans-action takes place between them, if the sweet, majestic voice of the Infinite is not heard by the finite, if the Grace and Mercy of the Gracious and the Compassionate does not fall to the lot of the righteous and the needy, the Divinely raised and the favoured ones of God, there is no hope for the spiritual progress of man or for the future of religion.

Auguste Sebatier, a liberal French theologian, says :

"Prayer is religion in act ; that is, prayer is real religion. It is prayer that distinguishes the religious phenomenon from such similar or neighbouring phenomenon as purely moral or aesthetic sentiment. Religion is nothing if it be not the vital act by which the entire mind seeks to save itself by clinging to the principle from which it draws its life. This act is prayer by which I understand no vain exercise of words, no mere repetition of certain sacred formulae, but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence — it may be before it has a name by which to call it. Wherever this interior hand, this prayer rises and stirs the soul, even in the absence of forms or doctrines, we have living religion. One sees from this why 'natural religion', so-called, is not properly a religion. It cuts man off from prayer. It leaves him and God in mutual remoteness, with no intimate commerce, no interior dialogue, no interchange,

no action of God in Man, no return of man to God. At bottom, this pretended religion is only a philosophy. Born at epochs of rationalism, of critical investigation, it never was anything but an abstraction. An artificial and dead creation, it reveals to its examiner hardly one of the characters proper to religion" (August Sabatier : *Esquisse d'une Philosophie de la Religion*, 2me ed., 1897, pp. 24-26, abridged as quoted in William James's *The Varieties of Religious Experience*, the Modern Library, New York edition, pp. 453-456).

Remembrance of God or worship keeps one away from indecency and evil

The object of man's creation, as has been explained before, is 'ibadah, and the purpose of 'ibadah is the remembrance of God. "Surely I am God," says the Qur'an, "there is no God but I, so serve me, and keep up prayer for My remembrance" (20 : 14). The significance of the remembrance of God or celebrating His praise has been made clear at another place in the Qur'an :

"Recite that which has been revealed to thee of the Book and keep up prayer (*salah*). Surely prayer keeps (one) away from indecency and evil ; and certainly the remembrance of God (*dhikr Allah*) is the greatest (force). And God knows what you do" (29 : 45).

Remembrance (*dhikr*) is to bring to or recall to mind something which is absent from mind or something which one should know by heart. Remembrance of God in the above verse means that our consciousness should be filled with the thought of God. He is Omnipresent and knows our intentions and actions, but what He expects from us is that we should also realize His presence in our lives, which is the only way to free ourselves from the snares of evil and attain to spiritual tranquility. By tranquility, I do not mean a state of inactivity but that feeling of thankfulness which comes out of one's complete surrender to God in treading the path of righteousness, however winding and difficult it may be. Remembrance of God, on the one hand, is the most powerful and effective restraint on sin and, on the other, it raises a person to spiritual eminence. While commenting upon this verse, Muhammad 'Ali says :

"It is a living belief in the Divine power, knowledge and goodness that restrains man from walking in the ways of His displeasure. A sure and certain knowledge that every evil action leads to an evil consequence, that there is a Supreme Being, Who knows what is hid from human eyes and Whose moral law is effective where the moral force of society fails, that He is the source of all goodness and it is through goodness that man can have communion with Him, are the only effective restraints upon evil.

"It should also be noted that recitation of the Book, the keeping up of prayer, and the remembrance of God, are really identical ; for the Qur'an is recited in prayers, and the Qur'an is the best means of the remembrance of God. Every line of it brings before the mind of the reader the goodness, power and knowledge of the Divine Being, while there is no other Book which fulfils this requirement. The Qur'an is neither a book of law, though it contains the principles of the laws necessary for the guidance of man, nor a book of sacred history, though it contains the necessary sacred history, but it is pre-eminently a book that manifests the glory, greatness, grandeur, goodness, love, purity, power and knowledge of the Supreme Being.

"While, as is generally understood, by the remembrance of God is meant His glorification and praise in prayer, Ibn 'Abbas is reported to have said that by the *dhikr* (remembrance) of God is here meant God's remembrance of man or His raising him to a place of eminence (*Jāmi' al-Bayān fi Tafsir al-Qur'an* by al-Imam Abu Ja'far Muhammad Ibn Jarir al-Tabari). Thus the significance would be that through prayer to God, not only is man freed from the bondage of sin, but (which is greater than this) he is raised to a place of higher eminence" (Muhammad 'Ali, *The Holy Qur'an*, Arabic text, translation and commentary, 4th edition. Ahmadiyyah Anjuman Ish'at Islam, Lahore, Pakistan, 1951, pp. 768-9).

Patience and steadfastness in worship

Worship is thus the first step towards the spiritual perfection of man. It does not only keep him away from evil but also purifies his inner self (*nafs*) or the soul, and raises him to a place of eminence (91 : 9). Purification of the heart or emotion is a necessary condition of the purification of the self (*nafs*). The task is by no means easy, therefore the Qur'an reminds us :

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"And seek assistance through patience and prayer, and surely it is a hard thing except for the humble ones" (2 : 45).

Steadfastness is the most important point in all spheres of life and so it is in spiritual matters :

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا
لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

"And be steadfast in worship (or keep up prayer) and pay the poor rate. And whatever good you send before for yourselves, you will find it with God. Surely God is seer of what you do" (2 : 110).

If worship does not keep a person away from indecency and evil, if worship is not a restraint on sin, if it does not purify one's heart, emotion or *nafs*, if it does not teach him the lesson of steadfastness and patience, and if it does not help him to realize the Divine in him, there is something wrong with the mode of his worship and with the mode of his remembrance of God. Instead of becoming a discourse with God it has, in fact, turned into a mere soliloquy, a mere talking to oneself.

Worship and fear

To the sceptic, not only worship and prayer but the whole concept of religion is based on fear and ignorance. To him, the fear of the unknown brought to the primitive mind the need of belief in something supernatural. To a Muslim, the concept of God is a revelation and not a product of psycho-social evolution or a discovery of the human mind under the stress of fearful conditions. The Qur'an does use the expression "fear God", but, as has been rightly said, "The fear of the Lord is the instruction of wisdom" (*The Proverbs*, 15 : 33), and "The fear of the Lord is the beginning of knowledge but fools despise wisdom and instruction" (*Ibid.*, 1 : 7).

Fear is of several kinds. One of the fears is very close to reverence and love when one fears him whom one most loves. The fear of an intelligent person who wants to protect himself and what is dear and near to him is entirely different from the fear of a coward and ignorant person. To the spiritually matured, the fear to displease his object of love is the source of guidance and light. It instructs him in the ways of the Lord and teaches him the lesson of complete submission to God in all suffering and joy and a stage is reached in his life when he can say from the core of his heart :

"Praise be to God, the Lord of the worlds" (The Qur'an, 1 : 1).

The Arabic word *hamd* signifies that feeling of thankfulness that arises spontaneously out of one's heart. Surely this feeling of spontaneous thankfulness which has been acquired by constant emotional and spiritual struggle cannot be the result of abject fear, which is devoid of all intellectual element. The Rev. T. A. Burkill has made a valuable remark in this connection :

"Nature in its strange and daunting aspects may induce strained attention and paralyzing fear in an animal, but this is not worship, even in a minimum sense, for, in worship, there is always a metaphysical presumption that the *Mysterium Tremendum* is somehow corresponsive with man's solicitude concerning his destiny, and such a presumption presupposes a mode of intellectual activity however rudimentary" (*The Hibbert Journal*, published by Allen & Unwin, London, July 1960, p. 344).

Unless this intellectual activity is present one can neither truly fear God nor truly love Him. For this reason, reflection (*fikr*) has been mentioned together in the Qur'an at several places with remembrance of God, for instance, "Those who remember God," says the Qur'an, "standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth : Our Lord, Thou hast not created it in vain" (3 : 190).

This verse also shows that remembrance of God, which is the main object of worship, is not confined to stated times but it has been described as an attitude of mind and a way of living and it has also been associated with reflections and deliberation on the creation of God. The signs of God in human life and other creation are clear to those who have "knowledge", "understanding" and "faith" (6 : 98, 99, 100). Remembrance of God and His *hamd* (thankfulness) is thus not (or should be not) the result of fear. It must become the spontaneous activity of the soul and the mind of a believer. At this stage it helps to free him from fear and grief.

The Qur'an says :

إِلَّا إِنْ أَوْلِيَاءُ اللَّهِ لَأَخَافُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

"Now surely the friends of God, they have no fear nor do they grieve. Those who believe and keep their duty (or constantly guard against evil). For them is good news in this world's life and in the Hereafter" (10 : 62-64).

At another place it has been stated that "God guides to Himself those who turn to Him".

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who believe and whose hearts find rest in the remembrance of God. Now surely in God's remembrance do hearts find rest (or peace)" (13 : 27-28).

Is prayer an escape from life?

It has been explained before that, to a Muslim, prayer is the very core and essence of life. To seek assistance through prayer and patience is a hard thing. To fill our consciousness with the thought of God requires constancy, faith and sincerity. To achieve the highest degree of moral and spiritual excellence through remembrance of God needs a lifelong struggle and God's grace. It needs surrendering to the will of God, it needs *obedience coupled with the utmost submissiveness*, which is the true significance of 'ibadah, as has been explained by me before; it is, in fact, selling oneself to God.

"And of men is he who sells himself to seek the pleasure of God. And God is compassionate to the servants" (The Qur'an, 2 : 207).

A righteous servant of God is he whom trials and sufferings do not turn from his Lord. In fact, the internal and external faculties of the believers can only be fully displayed in adverse conditions. The friendship is immature and incomplete which has not been tested. We become the recipients of the mercy and blessings of God only when we have done His will and shown steadfastness, patience and faithfulness in suffering.

يَا أَيُّهَا الَّذِينَ

آمَنُوا السَّعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ ۚ وَلَكِنْ لَا تَشْعُرُونَ ۝ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۚ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُفْتَخِرُونَ

"O you who believe, seek assistance through patience and prayer; surely God is with the patient. And speak not of those who are slain in God's way as dead. Nay (they are) alive, but you perceive not. And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient, who when a misfortune befalls them say: 'Surely we are God's, and to Him we shall return'. Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course" (2 : 153-7).

Mere knowledge of spiritual matter, however great it may be, is of no avail unless one has passed through the thick and thin of the battle of life. Can we say that such a person seeks an escape from life? The charge is wrong on the very face of it.

Work and worship

It has also been said that prayer helps man in becoming indolent and lazy. Nothing is farther from the truth. Asking God for a favour without making any effort on our part is against the spirit of worship and prayer. A Muslim utters several times during his ritual prayers :

"Guide us on the right path" or "Lead us on the right path".

The effort to reach the destination by treading the path of righteousness is ours. We are asking God's guidance and help to keep us and lead us on the right path. On this path we have to walk the distance ourselves and face all the difficulties which we might come across in taking such a course in accordance with the will and commandment of God. In fact, it is sharing the greatest responsibility by asking Divine help to lead us on the ways of His pleasure. In view of the heavy task, it is not surprising that the soul's yearning becomes bigger and bigger for the knowledge of the right path from the *right source*. For, if prayers be not addressed to the right source, our efforts will be wasted. "To Him is due the true prayer," says the Qur'an, "and those to whom they pray besides Him give them no answer, but they are like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it. And the prayer of the disbelievers is only wasted" (13 : 14).

That is why Abraham said to his sire : "Why worshippingst thou that which heareth not, nor sees, nor can it avail thee aught?" (19 : 42).

As the right path is always beset with difficulties, therefore we constantly need the kind help of God so that we may reach our destination. There is a beauty of expression in *ihdna al-sirāt al-mustaqim* (Guide us on the right path). For *guidance* the Arabic word is *hidayah*, the meaning of which is :

"Guiding and leading on the right way with kindness until one reaches the goal" (*Tāj al-Arus*).

Moreover, acceptance of prayer in the Qur'an is itself associated with the reward of the hard work. "So their Lord accepted their prayer (saying) : I will not suffer the work of any worker to be lost, whether male or female, the one of you being from the other" (The Qur'an, 3 : 194). At another place it has been mentioned :

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ

"Surely with difficulty is ease,
"With difficulty is surely ease" (94 : 6-7).

Again :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

"We have certainly created man to face difficulties" (90 : 4).

وَأَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ۚ
ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ ۚ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

“And that man can have nothing but what he strives for: and that his striving will soon be seen. Then he will be rewarded for it with the fullest reward; and that to thy Lord is the goal” (53 : 39-42).

The life of the Prophet Muhammad and his companions is a living example of how they understood the relation between prayer and effort. They spent a greater part of the night in worship and the day in struggle for the cause of the glory of their faith. Prayer in them awakened the “latent energies of the human soul”, which helped them to progress in mundane as well as spiritual spheres of life.

As to the adoption of means for the success of our cause, we must remember that prayer is also a part of the effort. To a man of spirituality it rather precedes effort. The dormant energy in man is awakened by the process of prayer. “It often happens,” says Muhammad ‘Ali, “that notwithstanding the hardest struggle, a man is unable to gain an end, and finds himself quite helpless. In such a case prayer is a help, a source of strength, to the worker. He does not lose heart nor does he despair, because he believes that, though the means at his disposal have failed, though all around there are difficulties and darkness, though his own strength is failing, yet there is a higher power with whom nothing is impossible. Who can still bring a ray of light to dispel the darkness and Who remains a perpetual source of strength for him in his helplessness, and that by praying to Him he can still achieve what seems otherwise quite unattainable. That is the function of the prayer, and thus one of the means to gain an end when all other means have failed, and a source of strength to a man in moments of utter weakness and despair” (Muhammad ‘Ali, *The Religion of Islam*, 1950 edition, p. 379).

Prayer and pre-ordination

There are people who think that prayer is of no avail when everything in life is pre-ordained and what is going to happen will happen irrespective of our appeals, petitions, interpellations or intercessions unto God for our own cause or for the cause of others.

Such an objection is the result of our wrong conception of the Divine Being. We think that God is like a watch-maker and, once the watch has left His hands, he has nothing any more to do with it. God thus becomes a mere spectator or rather a helpless onlooker of His poor, suffering creation. Such a God is only the God of the past Whose power and control have been left behind, i.e., He has lost His control on the destiny of things — things which were created and originated by Him. And thus He is not the God of the present or the future. But, if at all there is any control left in the hands of God over the destiny of things, there is a possibility of alteration in it as well. To a Muslim, God has perfect control over His creation in space and time. He is *málik-i yaum al-din*, i.e., Master of the day of requital (1 : 3). The word *yaum* (day) in the Qur’án is applied from a moment (55 : 29) to fifty thousand years (70 : 4). Thus He is the Master of every moment of our life of this world and the Hereafter. Master of the *day of requital* signifies that He is the master of the *law of requital*, which is working every moment of our existence.

Even the law of creation has not ceased at some point in the past. It is a continuous process as is clearly indicated in the Qur’án :

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ

Kulla yaum-in huwa fi shán

(Every moment He is in a new state (of Glory)) (55 : 29).

It is not possible to fathom all the secrets of His creation and laws. Prayer is only a means to fall back upon the sources of His limitless knowledge and power about which we have so little understanding.

This reminds me of a prayer by the Prophet Muhammad which he taught for a special occasion and which runs as follows :

“O God ! I desire Thy blessing by Thy knowledge, and I beg of Thee to give me power (to do it) by Thy power, and I ask of Thee Thy great grace, for Thou hast the power while I have not, and Thou knowest while I do not, and Thou art the Great Knower of the unseen things. O God ! if Thou knowest that this affair is good for me in the matter of my religion and my living and the result of my affair, then ordain it for me and make it easy for me and bless (me) therein ; and, if Thou knowest that this affair is evil for me in the matter of my religion and my living and the result of my affair, then turn it away from me and turn me away from it and ordain what is good for me wheresoever it is, and make me contended with it” (*Al-Bukhári*, 19 : 25).

In spite of the theory of natural laws and pre-ordination, we never cease to make efforts to help ourselves. If we fall ill, we go to the doctor, if a house catches fire we ask for the fire brigade. To take an extremely simple instance we drink water to quench our thirst because we know that in the so-called pre-ordained affairs of life God has appointed certain ways and means for the removal of certain human difficulties. In the same way, prayer is a means to draw of the grace of God in times of need. It is just like other means which we make use of for the attainment of our objectives.

After discussing some of the main objections raised against prayer I should like now to deal with some other aspects of worship in Islam.

Worship in Islam is connected with the service of humanity

Worship in Islam is not an empty ritualism. It is a part and parcel of our daily conduct, it determines our attitude towards life and it helps us to attain to moral and spiritual perfection. It should lead us to the disinterested service of humanity, it should urge us to come to the rescue of the indigent. If worship fails to urge man to safeguard the rights of the orphan and the needy, it is of no value to the worshipper. Even the religion he outwardly professes is utterly belied by his own conduct.

أَرَأَيْتَ الَّذِي يَكْذِبُ بِالْإِيمَانِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ
وَلَا يَحْضُ عَلَىٰ طَعَامِ الْيَسِيرِينَ ۚ قَوْلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ
هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُدْرَأُونَ ۚ وَ
يَمْنَعُونَ الْبَاطِلَ ۚ

"Hast thou seen him who belies religion? That is the one who is rough to the orphan, and urges not the feeding of the poor. So woe to the worshipping (or praying) ones who are unmindful of their prayers! Who do (good) to be seen and refrain from acts of kindness" (The Qur'an, 107 : 1-7).

Worship, therefore, loses all its meaning if it becomes a show of piety, a mere daily routine and just verbal repetitions of certain formulae. Worship that is divorced from life and its moral and spiritual demands and obligations is in fact belying the religion. At another place the Qur'an says :

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الشَّرْقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِ الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالسَّلَامِينَ وَأَبَانَ السَّبِيلَ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّادِقِينَ فِي الْبُيُوتِ وَالضَّرَّاءَ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in God, and the Last Day, and the angels, and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphan and the needy and the wayfarer and those who ask and to set captives free and keeps up prayer and pays the poor rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and the time of conflict. These are they who are truthful; and these are they who keep their duty" (2 : 177).

The form of Islamic worship

When we have understood the spirit and significance of worship in Islam, it would not be difficult to appreciate the need of a particular mode and form which is prescribed in Muslim worship. In Islam, prayer in a particular form performed at stated times is an integral institution of its system. Besides its spiritual and moral benefits, it has a great social aspect. It helps to level down all differences of race, colour, rank and nationality from among its followers. While praying, a prince and a beggar stand shoulder to shoulder. It is through this regular training that the colour problem does not exist in the Islamic world, neither in theory nor in practice.

Again, in Muslim worship has been combined all the possible positions which are necessary for developing the right attitude of reverence. Standing, bowing, prostration and sitting postures are sufficient to inspire the heart of the worshipper with feelings of humility before the Divine Being.

To an outsider, various postures of Muslim worship may appear strange, but they are the same postures which were adopted by previous prophets and their disciples when they prayed. To quote a few examples :

"O come, let us worship and bow down : let us kneel before the Lord our Maker" (*Psalms*, 95 : 6).

"They fell on their faces" (*1 Kings*, 18 : 39).

"And he (i.e., Jesus) went a little further, and fell on his face, and prayed" (*Matthew* 26 : 39 ; *Mark* 144 : 35).

The last reference shows that Jesus prostrated on the ground and prayed and that is how he taught his disciples to pray and worship.

There also prevails some misconception about the repeated times of Muslim liturgical prayer. As we partake of food five or six times a day, similarly we should partake of this spiritual food several times during our waking hours. Repetition is the secret of beauty. How many times a pattern is repeated in a carpet or a wall-paper to make it a beautiful whole !

Another requisite of Muslim worship, besides its form and stated times, is ablution and the keeping clean of one's clothes. Outward cleanliness is thus the starting point of spiritual purification. God addresses the Prophet Muhammad in the following words :

"O thou that art clothed ! arise and warn, and thy Lord do magnify, and thy garment do purify, and uncleanness do shun" (The Qur'an, 74 : 1-5).

"Surely God loves those who turn much to Him, and He loves those who purify themselves" (The Qur'an, 2 : 222).

"O you who believe, when you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if you are under an obligation then have a bath" (The Qur'an, 5 : 6).

The Prophet is reported to have said : "Purification is half the faith" (*Mishkât al-Masâbih* 3). On another occasion he said : "The key to paradise is prayer and the key to prayer is purification" (*Ibid.*). Once he asked his companions :

"Tell me, if there is a stream at the door of one of you, in which he bathes five times every day, what dost thou say, will it leave anything of his dirt ?"

"They said, 'It would not leave anything of his dirt.'

"He said, 'This is the likeness of the five prayers, with which God blots out (all) faults'."

Worship, to a Muslim, is a moral and spiritual discipline where patience, steadfastness, submission, humility, regularity and cleanliness are most essential before he can enjoy the fruits and blessings of prayer. The worshipful attitude, above all, is the crying need of the day. It is only this that can draw the grace of God to men. Darkness cannot dispel darkness. We can only receive light from the source of light. Men today are groping in the dark and do not know what real use they can make of all the scientific discoveries, and this has brought them to the verge of annihilation. Let us all pray from the core of our hearts :

"O Lord !

"Guide us on the right path." Amen.

SOME THOUGHTS ON THE RE-AWAKENING OF THE MUSLIM WORLD

The responsibility of the Muslim world in the world of tomorrow

By NUR AHMED

The heathenism of the 'Umayyads and the levity of the 'Abbasids

There is a deep stirring, pulsation and heart-searching and upsurge among the Muslim people all over the world to regain their lost glory and position and political power. Professor Arnold Toynbee, author of a monumental work, *A Study of History*, in his speeches delivered in Karachi on 13th and 14th March 1957, has truly said: "Tolerance alone can save the world. Islam has always overridden consideration of race, and in this way Islam has a great role to play in the world of the future." It is evident that the Muslim nation, which fell in a deep slumber after its brilliant career of world conquest and after it ceased to act as torch-bearer to world civilization and culture for centuries, is slowly and steadily rising again to play its historic role once more in the future of the world.

Mr. Lothrop Stoddard, in his famous book *New World of Islam*, has said that as if by magic Islam transformed and metamorphosed the old decrepit world and made its headquarters a centre of learning, trade, commerce, of progress and advancement, and set up a wonderful civilization closely knit together by religion and politics. This brilliant civilization and culture lasted for many centuries and then declined. The real causes and reasons of the decline and decay of Islamic civilization and the empire are, according to him, twofold — religious and political — but in Islam the two are intertwined and intermingled, and they must be considered as one — one acting and reacting on the other. Religion, to which the Muslims at the beginning owed their wondrous, marvellous, well-knit, miraculous and lightning success, became in course of time their supreme retardant.

The old, austere, pristine and stern Islam with disciplined life and regulated relation of man with man, ceased in the surging waves of the 'Umayyad heathenism and 'Abbasid levity and irreligion, soon lost its unifying, vivifying and revitalizing force, its vitality, its refining, purifying, chastening and ennobling influence and upsurge and momentum. The moral basis of life was spent away. Islam possessed an empire outwardly and superficially Islamic but in reality heathen and un-Islamic in spirit, sceptical and irreligious to the core. Religion became morallless, meaningless and spiritless observance, and ceased as an uplifting, moral and spiritual force. The real spirit and fundamental principles of Islam were lost sight of in a cloud and labyrinth of insipid lifeless trivial insignificant outward formalities and practices. The essentials were given up and non-essentials were preferred, resulting in bigotry, fanaticism, wilful blindness, aversion to progress and intolerance of learning and enlightenment. Religion became hidebound and inelastic.

"The will of God" was responsible for what had happened and the decline of the Muslim people was the will of God, and any resistance to that "Will" was impiety and defiance of God's "Will" became a slogan of the Muslim people.

Decay in Islam's inherent evolutionary and revolutionary power set in and continued. The Muslims' will and determination to resist and assert, the urge to go ahead, the burning desire to improve and ennoble the human society and to lift up the masses from degradation, poverty, squalor, ignorance and disease, and the ardent fervour for enlightenment and learning and for scientific research became extinct and bogged. A placid inertia and morphia, coma and torpor seized the whole Muslim world. Listless, apathetic, callously indifferent to the world around them, with no ideal and ideology, no ambition, no aspiration, no desire for better living, no missionary spirit, the Muslims henceforward lived either sunk in the welter of degradation or irreligious life, or smitten with intellectual paralysis, or plunged in wild religious ecstasy and frenzy, or in bitter ranking religious factions and feuds. Hushed and silent was the voice of the evolutionary, revolutionary and world-conquering Islam which, like trumpet or clarion call, summoned and called the Muslims to the field of death or *jihad* in the way of God for making the world a better and happier abode of peace without fear or hesitation. Extinct was the martial valour and chivalrous spirit and indomitable Islamic urge and vigour which scattered to the winds the Roman legions and shattered the mighty power of the proud Chosroes of Persia. In such a world of Islam, in such degenerate Muslim people, progress, advancement and higher aim and ambition of life had no meaning and no significance.

Political troubles and feuds

To aggravate and worsen the situation, the political troubles and feuds, factions, schism, dissension, disruption, disunity and discord which Islam, so long as it was a living force, kept under control, now broke out in all their vehemence, velocity, unrestrained intensity and vigour among the Muslims, disintegrating and shattering unity, solidarity and the universal fraternity of Islam. The Caliphs and rulers and governors forgot their sacred duties and obligations to the people, that collateral contact between the people and their rulers — the essence of Islamic sovereignty, that high ideal and ideology which animated, guided, goaded and regulated the conduct and administration of the first four Caliphs of Islam — Abu Bakr to 'Ali — throughout their régime, that profound religious fervour and devotion which inspired the early Muslims with a boundless faith and ardour and supreme sense of duty, unity and universal brotherhood which welded and cemented together the early Muslim — now given to factions and feuds and to tribal jealousies — the splendid and wondrous virtues and sterling qualities which accounted for the phenomenal success of the early Muslims, all these now shattered, weakened, waned, declined, faded away and vanished. Religion henceforth became a pretence, a handmaid for personal gain; politics became a happy hunting-ground and chessboard of the unscrupulous adventurers and opportunists and careerists. The central

authority of the Caliph became weak, the governors became practically independent, the once-powerful Caliph — symbol of Muslim unity and brotherhood — was reduced to a shadow shorn of all his spiritual and temporal power, a mere phantom, a prisoner in his own palace, a Caesar without any legion, a Romish Pope without any power except that of showering benediction upon the crown heads.

The condition of the Muslims may be depicted thus : "The sky thick with sombre and menacing clouds, troubles both at home and abroad, sects warring with sects, factions and parties fighting each other, new races not sincerely initiated and ingrained in the true spirit of Islam admitted to the bosom of the Caliphate, adventurers and opportunists snatching at the throne and the sceptre, the spirit of unity and Islamic universal brotherhood dead and buried, such was the dark bleak picture of the once glorious power of Islam in 1000 C.E." Despair and frustration reigned all over the Muslim world, while Europe advanced and progressed from victory to victory and the Muslim world, wrapped in false security and self-complacency, sat self-composed to the will of God with medieval fetters and religious blinkers, scorning all Western ideas and scoffing at all Western progress. Europe was making its wonderful advance in every field of human sphere and human knowledge. It was annexing country after country and was lopping off Islamic territories one by one. The decrepit Muslim States fell before Western attacks, and it appeared that the whole Muslim world was to be divided among the European nations and powers. England occupied India and Egypt, Russia crossed the Caucasus and conquered Central Asia, the centre of once-brilliant Muslim culture and civilization, France subdued North Africa, and the other European powers grabbed other parts of the once all-powerful Muslim Empire. It appeared that after the temporary flare-up, regeneration and renaissance of the Muslim powers by the Mughals and the Turks, the Muslim world was again decaying and declining, and the Muslims all over the world, torn asunder by factions and internal feuds and splits, devoid and bereft of the unifying and vitalizing dynamic spirit and force of Islam's evolutionary teachings, have again fallen into a deep slumber, lassitude and coma and lifelessness.

Muslims realize that the West was bent on destroying them

But as the national poet of Islam, Iqbal, has truly sung, *Islam zinda hota hai har Karbala ki ba'd* (Islam is reborn and revived and lives again after every Karbala), by the 19th century Islamic people again awakened from their inertia and became awake to the menace and danger which threatened their very existence by European aggressors and conquest of the Muslim States. The Muslims all over the world, at least their thinking section, realized in their hearts that Europe was bent upon effacing and wiping out Islam as a political and spiritual and religious force and power. These great Muslim thinkers, statesmen and political leaders, foresaw the impending menace and danger to the Muslim world and sounded a stern warning to the Muslims about their impending extinction as a political and spiritual force in the world. There was a great stir and tumult among the Muslims throughout the world and a will to resist the European powers' attempt to efface Islam as a powerful political factor was born, and a clarion call was trumpeted : "Resist the Western powers to crush Islam or perish in the *jihad*."

The First World War made the decaying position of the Muslim world more clear and palpable, more pitiable than

ever. The once great Turkish Empire, once the bulwark and pillar of Islam, was dismembered and divided among the Allied Powers, and not a single Muslim State retained its independence. The subjugation of the independent Muslim States was complete on paper. It is said that history repeats itself. In the case of the Muslims, history has repeated itself. Once awakened to the impending peril, the Muslim again donned armour and collected strength and were inspired with the inherent dynamic spirit of Islam. A great Orientalist has described this reawakening of the Islamic world in these words : "During the last hundred years the immovable East has shaken off its lethargy and has faced the stern realities of life. To meet the situation, it was imperative to be up and at work, forging ahead to avert the danger."

This stirring in the Muslim people brought great and powerful movements, such as the Wahhabi, Sanusi movements, and the puritan movement in Egypt and Turkey, all over the Muslim world. The principal aim of all these movements was to reform the Muslim ideas of Islam, to revive the spirit of *Jihad* and rekindle the zeal, selfless spirit and sense of unity and fervour in the minds of the Muslims.

Among these movements the Pan-Islam movement of Jamaluddin Afghani was one of the utmost importance to stir up the Muslim world again. Concomitant with these reforming Islam and the Muslims from within, there came the swelling flood of Western influences affecting political, social and economic conditions in Asia and Africa. It is said that those Western influences leavened Asia's thought, fired Eastern imagination, opened up undreamed-of vistas of political rights, and excited visions of political freedom. These surging waves of Western ideas shook the East to its depths. The reformed Islam with its pristine glories rekindled among the Muslims the indomitable belief that it lay within their power to make, mould and shape their future. The Muslim mind with unerring instinct reverted to the Muslim unity, solidarity and universal fraternity, so rich in result in Islam's glorious past and so full of potentialities for the future. The Muslim people again resolved to check and resist the advancing tidal wave of Western *aggrandizement* and inroads on the Islamic people.

The past hundred years of Islam

During the past hundred years Islam has not only been reawakened but it has spread wonderfully without any missionary organization, not only in Africa but in China, Indonesia, Europe, America, and even in Soviet Russia. The Muslim world now realizes that it needs a strong organization, a growing Muslim population, and above all, a strong and powerful religious unity. This spirit has manifested itself in Indonesia, Libya, Tunisia, the Sudan, Morocco and Algeria. The Muslims of India stood like a rock behind their leader, the *Qa'id-i-A'zam* Muhammad 'Ali Jinnah, and after a hard fight won their homeland, Pakistan, after a grim struggle looked upon by the West with awe and wonder.

Now that spell has been broken for ever. Now in the eyes of the Muslim, the superiority of the West is a myth. It is not a mere copying or imitation of the West that is visible today in the Muslim world, but an attempt at a new synthesis, and the assimilation of Western methods to Eastern ends. A sincere world hopes that in glory and triumph the attempt will close. There is a strong burning desire in the Muslims today to regain the lost position, to

reclaim the lost glory and glorious heritage of Islam by vigorous and concerted action and determination. Let us at this opening of a new vista for Islam remember and act in God's words in the Qur'án: "And those who strive in our (cause). We shall certainly guide them to our parts. For verily God is with those who do right."

Today when we look around our hearts verily throb and pulsate with new hopes and aspirations. Islam is rising again and regaining its political power and its independent existence. Pakistan and many Muslim independent sovereign States have emerged and advanced in the world. Turkey, Indonesia, Iran, Su'udi Arabia, Egypt, the Sudan, Libya, Tunisia, Morocco, Afghanistan, Transjordan, Iraq, Syria, the Lebanon, the Yemen, etc., with about 230,000,000 of Muslim population, have already attained independence politically. Some other Muslim predominated areas such as Algeria and Somaliland are in the process of being liberated from the foreign yoke.

There are at present more than eighteen Muslim independent sovereign States who are members of the United Nations, but still the Muslim people are backward and weak, and still Muslims have not become a united nation. All the Muslim States and Muslims are feeling the strong urge of unity and commonwealth of Muslim States, but they are unable to unite and to act concertedly for the common good of the Muslim people and for the revival of the glory of Islam. This is the next immediate problem that the world of Islam has to face and solve for itself.

The world of Islam between the two imperialist blocs

The success of the imperialist power *blocs* is mostly due to the weakness and want of unity among Muslim States. Though the Arab League has been established there are still no concerted and co-ordinated and united measures visible to make the Arab nations once more a powerful and strong nation (strong economically, militarily, spiritually and other ways) in the present world. Both Western and Communist *blocs* are trying to influence the Arab States and use them for their own self gain. It is true to some extent that the foreign nations are fostering disunity among the Muslim States by various manoeuvres and clever dodges.

As Professor Toynbee has found the sign of Islam's resurgence, the world also hopes that the Muslim people will again rise as a foremost civilized and cultured nation of the world, as they were in the remote past, and the present storm of confusion and discord and disunity among the Muslim people will pass away and vanish for ever, and all the Muslim States of the world will be united on a common platform and work and move like one nation to protect, defend and safeguard Muslim interests, and to usher in a new era of happiness and unity among all nations.

Already hopeful signs of such unity are visible in the sky, although like a small star, but the day is not far distant when the Muslim States will be inspired to unite in an indissoluble bond of unity for world good.

THE DIVINE DIVAN

80

So should all joy be thine, for thou
Hast ever with thee the Belovéd, now
And ever after onwards. Dost thou question, how?
Deep in thine heart He dwelleth, so do thou
Keep clean the approaches; let not anger now
Or hatred's fiery smoke obscure thy vision. How,
When eyes and heart of thine are clouded o'er, wilt thou
Behold His Beauty? Guard thine actions now.
Beware of greed and niggardliness, nor question how
Or why or when His Mercies stream abundant. Thou
Art in their midst! So sound His praises now
And ever after onwards.
A friend did thee some harm?
Let not that thee alarm.
Keep thine own acts from evil — that is the charm
To keep thine heart at peace, unassail'd by harm,
To praise His Name, untouch'd by wild alarm,
In confidence and patience — His Love th'eternal charm.

William Bashyr Pickard,

A MEMORANDUM ON MOROCCO'S CLAIM TO MAURITANIA

According to the Franco-Moroccan declaration of independence on 2nd March 1956, Morocco was to recover full sovereignty over all the territories forming the Moroccan kingdom. In fact, the termination of the régime of the protectorate was to entail the restitution to His Majesty's Government of the entire national territory as recognized internationally on the eve of the Treaty of 30th March 1912.

Ever since the opening of negotiations with France for independence, the Government of His Majesty the King has clearly stated the problem of Moroccan borders. A joint commission formed in common agreement by the two governments was to discuss the problem of delimiting these borders. However, it has been impossible for the commission to meet since France excluded from the agenda any discussions related to the so-called territories, which are "under French sovereignty and within the French community". This act was in effect a pure and simple denial of Morocco's legitimate rights to Mauritania.

These rights, which should not be ignored, are based on geographic, historic, ethnic and legal facts, as well as on the principles of the United Nations Charter.

From the early history of the régime until French occupation, the Chenguit area (called Mauritania by the French), which extends from the south of present Morocco to the borders of the Sudan and of the Senegal, has always been an integral part of the Moroccan kingdom.

The history of Mauritania, her political and social developments, have always responded to the events affecting Morocco as a whole. The Mauritanian Emirs, the political and religious leaders, were traditionally invested by the King of Morocco. Numerous historic documents prove that the administration of the Mauritanian territories was always under the Moroccan central authority. The four Emirs from the Taigent, Trarza, Brakna and Adrar regions exerted their authority in the name of the Sultan of Morocco. When the French occupied Mauritania, the Emirs of the region, who met in Marrakesh, requested the Sultan Moulay 'Abd al-'Aziz to designate a military leader to oppose the French occupation.

The Kingdom of Morocco has always formed a territorial body, the limits of which have been internationally recognized by many international treaties and agreements. The international agreement of 4th November 1911, and the subsequent letters exchanged by Mr. de Kiderlen-Vaechter, German Secretary of State for Foreign Affairs, and Mr. Jules Cambon, Ambassador of the French Republic in Berlin, stipulated explicitly that "Morocco includes the whole area of North Africa extending between Algeria, French West Africa and the Spanish colony of Rio de Oro". (Morocco has her reservation with regard to the rights secretly given to Spain in 1911 by Germany and France and concerning

the portion of Moroccan territory called "Spanish colony of the Rio de Oro".)

Mauritania is located within the area so delimited. France thus recognized unequivocally that Mauritania belonged to Morocco. Moreover, France and twelve other nations had previously agreed in the General Convention of the International Conference of Algeiras of 7th April 1906 "to respect the integrity of the States of His Majesty the Sultan of Morocco".

Subsequently and on several occasions, portions of Morocco were cut off by unilateral act of the French which the Moroccan sovereign has never recognized. In this manner the status of large areas of the Moroccan vast Sahara — among which especially Mauritania — was arbitrarily changed in violation of the Moroccan sovereign rights which had been continuously exercised over these territories until their occupation. The Protectorate Treaty itself, on 30th March 1912, did not relinquish to France any right to territorial sovereignty, and never authorized her to determine borders, which will lead to losses of territories.

This artificial division of the national territory has never affected the profound aspirations of the populations and their determination to preserve the unity of the country. On many occasions the populations of Mauritania have expressed their attachment and loyalty to His Majesty the King of Morocco and his government, and their determination to return to the Moroccan community. In the face of the military operations and police measures directed against the Mauritanian people, many officials, in response to what they found to be their duty, decided to resign from the "government" imposed on the people, and left for Rabat. This delegation, which was led by the Emir of the Trarza region, who enjoys a considerable measure of moral influence in Mauritania, and which included among others several Ministers of the so-called "Mauritanian government", went to His Majesty the King in 1958 to reaffirm, in the name of the Mauritanian populations, the allegiance to the Cherifian throne.

Moreover, the police régime and the colonialist schemes in Mauritania, including the referendum of September 1958, have been denounced at many conferences held in Mauritania, as well as in Rabat, by the representatives of Mauritanian political organizations and liberation movements. The delegates at these conferences expressed "their firm determination to free themselves from the foreign domination imposed on them, and return to the Moroccan fatherland".

On the international scene, several powers have recently recognized the Moroccan character of Mauritania and have given their support to the Mauritanian people in their struggle for liberation and their freely-expressed determination to return to the Moroccan community.

THE SUDAN AND THE UNITED ARAB REPUBLIC

A BRIEF ACCOUNT OF THE VISIT OF THE PRESIDENT OF THE REPUBLIC OF THE SUDAN TO THE UNITED ARAB REPUBLIC

At the invitation of President Jamal 'Abd al-Nasir, of the United Arab Republic, Ferik Ibrahim 'Abboud, President of the Supreme Council of the Armed Forces of the Sudan, paid an official visit to the United Arab Republic from 20th July to 28th July 1960.

The President of the Republic of the Sudan was accompanied on this visit by Liwa Hasan Bashir Nasr, a member of the Supreme Council of the Armed Forces and Minister of State for Cabinet Affairs, Miralai Maqbool al-Amin al-Hajj, a member of the Supreme Council of the

Armed Forces and Minister of Communications, Agriculture, Irrigation and Hydro-Electric Power, Mr. 'Abd al-Majid Ahmad, Minister of Finance and Economics, and Mr. Ahmad Muhammad Kheir, Minister of Foreign Affairs.

During their stay in the United Arab Republic the President of the Sudan and his associates visited Cairo, Damascus and Alexandria to inspect industrial projects and social institutions. They also attended the celebrations of the eighth anniversary of the Revolution of the United Arab Republic.

President Nasir's speech at the State Dinner

"The Arabs regard the Palestine problem as one of their problems"

President Nasir delivered a speech at the State dinner, in which he said:

"Your Excellency President 'Abboud.

"Allow me to welcome you and your colleagues, in the name of the people of the United Arab Republic and its Government and in my name. The people of the United Arab Republic have deep brotherly feeling and love for the people of their sister nation of the Sudan, and your Excellency's visit to the United Arab Republic is an assurance of this love and fraternity.

"Your Excellency,

"The citizens of the Sudan and Egypt have fought for freedom and independence in the past, till they finally achieved both goals. Afterwards we strived to preserve our independence and to consolidate it, but the mutual Sudanese and Arab blood which was spilt in the past will remain for ever the strong bond between the two countries. Throughout history the relationship between our two countries has been strong, and I hope, nay, I am sure, that this relationship will continue to flourish. You witnessed today how you were received by the people of the United Arab Republic, and in this they were expressing their deep appreciation to Your Excellency and your colleagues, and to the people of the Sudan.

"Your Excellency,

"The world today enters a critical epoch in its history. There are profound international problems which require solutions, there are the questions of disarmament and the cold war, in which we find ourselves unwillingly involved. We have struggled to keep ourselves outside the cold war so as to strengthen and consolidate our independence. All this emphasizes the importance of co-operation between our two countries, the co-operation of a brother with his brother. We are convinced that the people of the United Arab Republic will always be the supporters of the independent Sudan, and I am also sure that the people of the Sudan will be profound supporters of the people of the United Arab Republic.

"This is the sort of co-operation in which the people of the United Arab Republic believe, the citizens who have suffered mishaps and who have experienced great battles, but were deceived in their struggles to win the Palestine War. All the powers of colonialism were against them. The Arab people regard the Palestine problem as one of their

problems and watch with care and preparedness so that no imperialist or Zionist power should conspire against their independence as they did against the people of Palestine.

"The Arab people believe in co-operation and they fight in Algiers for materialization of this co-operation. In Algeria there is an Arab nation, which has lost a million citizens for the sake of gaining freedom and independence. They are fighting for freedom just as the people of the Sudan and the United Arab Republic once fought.

"In this era of nations fighting for freedom and a peaceful life we uphold every nation's right for freedom and independence. We, representatives of the Republic of the Sudan and the United Arab Republic, which have recently won their independence, and who met in Bandung to support the cause of freedom and independence of all the peoples of Africa, believe in the right of every nation in Africa for freedom and independence. This is what has already been announced by the people of the Sudan and of the United Arab Republic.

"The problems of freedom in Africa are vital to us. If the cause of freedom is defeated in Africa our own freedom will be insecure. For this reason we support the cause of freedom in Africa and uphold the right of every nation in Africa for self-determination. We also support the United Nations and think it should have enough power to enable it to implement the United Nations Charter in every part of the world. The United Nations Charter has declared the right of all nations to self-determination. Consequently, when we support the people's struggle for freedom, we are but supporting the United Nations Charter.

"Your Excellency,

"Relations between our two countries have always been close, despite all efforts to disturb them. The feeling of brotherhood has always prevailed and succeeded over the problems, which were used by our enemies to help divide the two sister nations. When the two sister nations met, they easily solved these problems in a short time.

"The feeling of brotherhood prevailed when we met in the past to solve the Nile Waters problem. Some people thought that it was impossible to solve this problem, but we easily found a solution, which proved the essence of mutual love and fraternity between our countries.

"This was a great experience for our two countries and

A record of the State Visit of the President of the Republic of the Sudan,

THE SUDAN

Area: 976,750 square miles

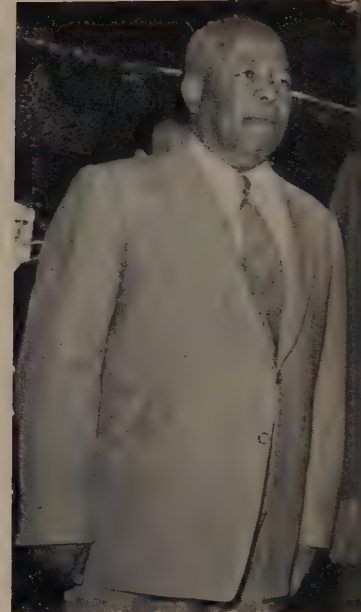
Population: 10,262,536

AT THE AIRPORT OF CAIRO



The President of the Republic of the Sudan is inspecting the Guard of Honour

THE ANNIVERSARY OF T



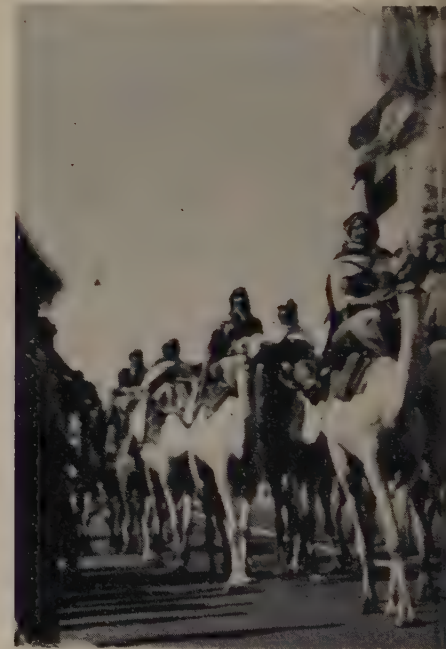
*The two Presidents and the
Armed Forces, Field-Marshal
taking the salute at a march-
of the anniversary of the E*

THE BUILDERS OF ARAB UNITY



President Jamal 'Abd al-Nasir (left) in conversation with his eminent guest, President Ferik Ibrahim 'Abboud. The former President of the Syrian Republic, Mr. Shukry Quwatly (right), to whom goes the credit of inspiring and achieving the unification of two Arab countries — Egypt and Syria — is deeply engrossed in his thoughts

IN HONOUR OF THE DISTINGU



*The Egyptian Camel Corps on par
the*

BROTHERS

("VERILY THE BELIEVERS ARE BRETHREN"—The Qur'an 49 : 10)

ahim 'Abboud, to the United Arab Republic (20th July to 28th July, 1960)

UNITED ARAB REPUBLIC

Area: 456,912 square miles

Population: 26,306,909

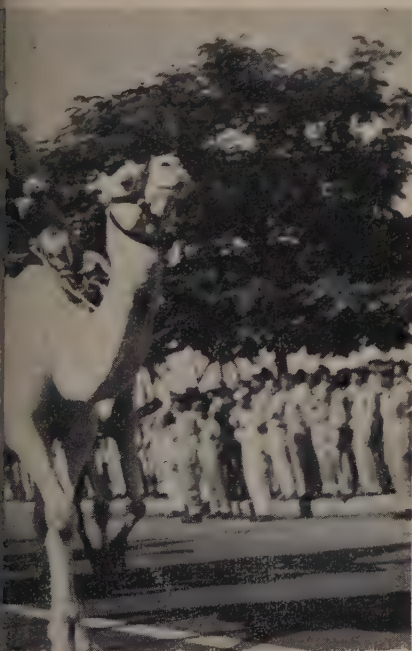
EGYPTIAN REVOLUTION—

23rd JULY, 1960



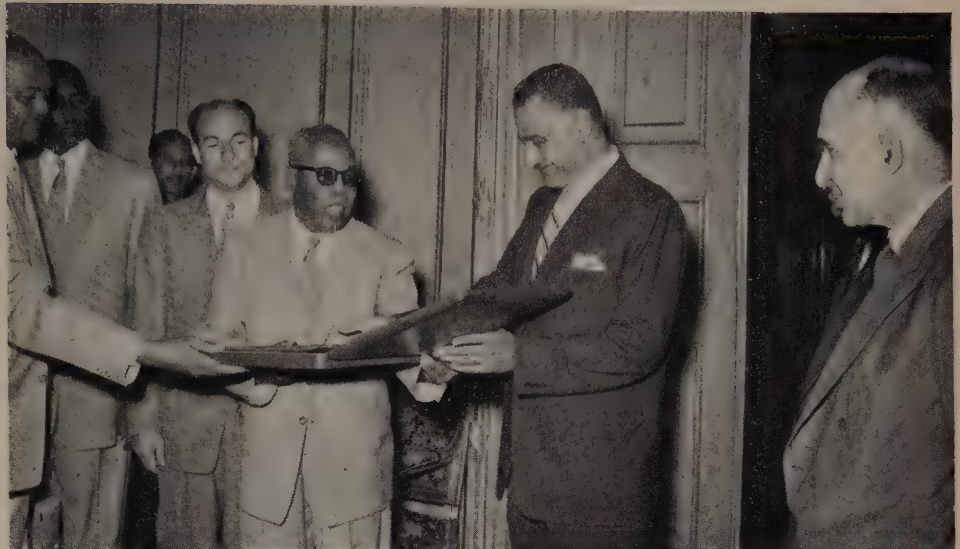
er-in-Chief of the Egyptian
akim 'Amir (first right), are
p on the auspicious occasion
volution — 23rd July 1960

WEST



the President of the Republic of
sit

INVESTITURE OF THE PRESIDENT OF THE UNITED ARAB REPUBLIC



The President of the Republic of the Sudan is conferring "The Insignia of Honour", the highest honour of the Republic of the Sudan, on the President of the United Arab Republic. The Foreign Minister of the United Arab Republic, Mr. Mahmoud Fawzi (first right), is looking on at the ceremony

THE DEPARTURE



The President of the Republic of the Sudan is taking leave of President Jamal 'Abd al-Nasir at the termination of his visit to the United Arab Republic

we are sure that this spirit of brotherhood and friendship will bind our two sister countries in future years. We are convinced that these relations will continue to grow and

flourish with the aid of brotherly sentiments between our two countries and with the help of Your Excellency, your colleagues and Members of your Government."

President 'Abboud's speech at the State Dinner

"Your Excellency, President Jamal 'Abd al-Nasir, and Gentlemen.

"On this remarkable occasion, I am pleased to greet you and express our delight in visiting the United Arab Republic, with whom we have the strongest relations, and for her great President, Government and people we have the deepest affection. And this is not surprising, for we are relatives and neighbours who support each other, serve our mutual interests and benefits and adhere to the doctrine of love, freedom and peace. We shall preserve our independence and exert all efforts, which will bring the status of our two nations to a suitable position among other world nations.

"Your Excellency,

"The kind invitation Your Excellency has extended to us to visit your great country has immensely touched us all, both the people and the Government of the Republic of the Sudan. We were very pleased to accept this invitation and come to visit you, with the earnest hope of realizing mutual interests and stronger relations between our two peoples. In this we wish to be an example to be followed.

"We are so happy to meet you and be able to witness the ever-increasing development achieved by the United Arab Republic under your great leadership, that leadership which has brought the United Arab Republic into prominence in the international sphere and helped your great ambitious people to go steadily ahead towards the high standard it has eagerly desired. I wish to avail myself of this opportunity to congratulate you on the success you have achieved in all fields, wishing your great country ever-increasing progress and prosperity.

"The great reception and hospitality with which you have overwhelmed us, from the moment of our arrival, have had the deepest impression on us. Your Excellency's speech, which contained all the good expressions about our strong ties, will strengthen our faith in our two Republics' objective of serving the interests of our peoples and furthering the cause of Arab, African and other world nations who look forward to freedom and independence. Co-operation between us will increase our strength in maintaining peace and saving the world from the woes of war and destruction.

"Your Excellency,

"Last November witnessed the birth of the successful agreement concluded between our two Republics — an agreement which secured justice and love in distributing between us the natural gift of heaven — the Nile waters —



The President of the Republic of the Sudan, who is a devout Muslim and proud of the traditions of Islam, is attending the Friday Prayers at the Muslim world-famous Mosque of Sayyidina Husayn at Cairo, in company of the equally religious, God-fearing Muslim leader of the Arab world, President Jamal 'Abd al-Nasir (first right). To the right of President Ibrahim 'Abboud are standing: the Afghan Ambassador to Egypt, the Vice-President of the United Arab Republic, Mr. 'Abd al-Latif al-Baghdadi, and the President of the United Arab Republic Parliament, Mr. Anwar Sadaat.

an agreement which, it had been alleged, it would be impossible to reach. That month also witnessed the conclusion of the trade agreement which laid the foundations of continuous exchange of trade between us, which we hope will reach its climax shortly.

"I am glad to say that the relations between our countries have scored a remarkable degree of improvement, due to mutual good efforts. May Almighty God increase their strength as days pass! . . ."

Text of President 'Abboud's speech at the Arab League Luncheon

President 'Abboud stresses the need for Arab Unity and African Liberation

"My heartiest greetings.

"I am glad to meet you today, in this place which symbolizes the solidarity and unity of the Arab States. This regional organization has proved its importance to them in all connections, and we hope it will be of true effectiveness in supporting their freedom and independence and in strengthening mutual confidence and respect among each other.

"The Republic of the Sudan is working hard in this organization, acting as messenger of peace and goodwill among Arab sister nations, and sparing no effort to promote co-operation and unity among them. By so doing we mean to see the Arab States highly respected and influential in international spheres. We are sure that this is the aim of all Arab States. If dark clouds have sometimes shadowed the relations between us it was only a passing phase and they

soon vanished, and have been replaced by brotherly affection. During crises encountered by the Arab nations it has been proved that at times of distress we are all one body, one heart and one soul. A fact which the League in its short history has emphasized, and our combined efforts in the United Nations and other international organizations have assured. That sound national co-operation was evident when Arab States stood as one behind the Algerians, whose fight for freedom and independence has won world admiration and respect. Their firm stand for the right and death for their cause has become an example of sacrifice and martyrdom. We shall continue to support them until by God's will they obtain their freedom. In our opinion not only the Arabs but the whole world is bound to put an end to this war, restore peace, and secure the freedom and independence of that country.

"Words are not sufficient to express our sorrow for the Palestine tragedy. The Sudan has already sacrificed many souls in the Palestinian war. When we remember that the fight of Palestinians in defence of their motherland and the efforts of the Arab countries have only ended with ejection of more than one million Arabs from their homes and the loss of their lands and property in deliberate violation of human justice and rights and in contempt of the United Nations' resolutions, we come to realize the seriousness of the situation and perceive that peace will not be restored to that region unless these rights are fully restored. Our duty is to illustrate clearly to the whole world the gravity and seriousness of that catastrophe, so that all peace-loving nations will hasten to act for restoration of peace, freedom and justice to that region.

"I wish to avail myself of this opportunity to greet those who are struggling hard for their freedom in Oman and other parts of the Arab world. I also greet those African countries which set an example by defending their freedom

and prestige. I wish to emphasize that the people and the Government of the Sudan will support national uprisings in the African continent, the inhabitants of which are our relatives and neighbours, whose independence we consider as completion of our own, and its colonization a direct menace to our freedom. Thus our policy is based on co-operation and support to those countries in their struggle for freedom and independence and in their efforts to catch up with other free countries. Our confidence in African nationalism makes us sure that those countries will safeguard their independence. This is now being done by the people of the Congo, whom we greet with respect and to whom we are ready to render any assistance they ask for. We consider it our duty as a neighbour and as a friend as well as the duty of any peace and freedom-loving nation to do so. We will support the United Nations in their endeavour to safeguard the rights of that nation. I also declare from this platform that the Republic of the Sudan will not rest in peace until the traces of colonialism vanish from the lands of this continent, and until its people are free from the disgraceful colour discrimination practised by the Government of the Union of South Africa in disregard of the unanimous condemnation and abhorrence of the world.

"Freedom and independence are not ends in themselves. They are claimed because they are a means to raise the standards of the people. In the Sudan we are concerned with the unity of the Arab nations which are keen to act for the raising of the standards of their people.

"For these reasons we are very much concerned about our co-operation in and out of the Arab League for the purpose of preserving world peace and ending the cold war. Then we can dedicate ourselves to constructive deeds for the good and happiness of mankind and for combatting hunger, want and disease..."

A FEW SALIENT POINTS OF THE JOINT COMMUNIQUE ISSUED AT THE CONCLUSION OF THE STATE VISIT OF PRESIDENT 'ABBOUD TO EGYPT

The two Presidents realized during the talks their common objectives, interests and hopes, and thus they announced that they had agreed on the following:

(1) Their strong determination to make all efforts to avoid more tension in the present international situation and the preservation of peace, as they considered that such an aim should be the duty of all States today and not confined in particular to the big powers. They believed that the failure of the Paris Conference and the collapse of the Geneva Conference had serious effects on international problems, which had great importance in the structure of the world and its safety.

(2) The two Presidents adhered to their country's policies of non-alignment and positive neutrality and their opposition to the military international blocs which threatened the security of the world. Further, they firmly believed that more efforts should be made to put an end to the cold war and stand against any policy which relied on threats or the use of force. The two Presidents considered that the States which followed the policy of non-alignment could play a big part in this regard as they could face the aspects of general interests of humanity in an objective manner.

(3) The two Presidents called for complete disarmament with the establishment of a system for supervision and inspection so that the world could be assured that armament and nuclear tests would be stopped and that stability and peace would be guaranteed.

(4) The two Presidents announced their adherence to the United Nations Charter, in letter and spirit, the Charter which includes the right of the people for self-determination and respect of human rights and calls for the opposition of tendencies which

aim at taking the world back to the conflicts of power politics and their spheres of influence.

(5) The two Presidents renewed their emphatic support of the resolutions of the Afro-Asian Conference at Bandung in 1955 and subsequent conferences as well as the African Conference.

(6) The two Presidents renewed their emphasis that the aggressive policy of Israel and her usurpation of the rights of the Arabs of Palestine threatened world peace and security and that the continuation to deprive the Arabs of their rights would increase tension in the Middle East and constituted a danger to world peace. They declared that they would support the Arabs in Palestine until they recovered their full rights.

(7) The two Presidents condemned the destructive war waged by France in Algeria and fully agreed on the right of the Algerians to self-determination and independence. They declared their full support for the Algerian people for the attainment of freedom, independence and full sovereignty.

(8) The two Presidents condemned the apartheid policy in any form, political, economical or social, and in particular the methods applied of communal oppression of Africans and contempt of human dignity. The two Presidents condemned the savage acts of the Government of the Union of South Africa against Africans and declared their support of the resolution which was adopted by the Addis Ababa Conference of Independent African States, which declared that deterrent measures should be taken against the Government of the Union of South Africa until it changed its apartheid policy, which did not conform to the principles of the United Nations Charter of Human Rights.

What they think of us . . .

THE IMPACT OF ISLAM ON CHRISTIANITY*

By KENNETH H. CRANDALL

"Actually, the Muslims are people who have something distinctive and positive to offer to the world community, and they are demanding from the West a just response to their world citizenship on the basis of equality. Potentially, Islam offers religious convictions regarding the nature of God and men, which are complementary to Christian understanding and are of great potential assistance in the reorganization of world politics which the Christian world must carry through if it is to be true to its ideals. Islam challenges Christianity to plumb the depths of its Christian heritage to bring forth the ethical and spiritual resources which will enable it to live and work with Muslims not merely as fellow-men but as brothers under the one God. This is Christianity's own basis for international order if it will accept it."

While Christianity was still groping through the Dark Ages, Islam carved out an empire reaching from the frontiers of China to the Pyrénées. Along with its territorial acquisitions, Islam inherited Greek philosophy through the medium of Persian and Syrian scholars, and accepted many cultural forms from these areas. Contributions also poured in from India and China, and from Arabia's own indigenous culture. All of these Islamic civilization preserved, commented on, and contributed to during its flowering in the 9th, 10th and 11th centuries. It was this heritage which Islam made available to the West, at the blossoming of the high Middle Ages, which gave way in time to the Renaissance of the 15th and 16th centuries.

The Golden Age of Islam

During the golden age of Islam, excellent schools were established both in the Middle East and in Moorish Spain and Portugal. Libraries were filled with the writings of Hellenic philosophers, scientists and poets; and these centres attracted students from all over Christendom as well as from the Islamic world. Among those who studied at the School of Toledo were Michael Scot, Daniel Morley, Adelard of Bath, and Robertus Anglicus, the first translator of the Qur'an (J. B. Trend in *The Legacy of Islam*, p. 28).

Hospitals were established for healing and teaching. Wards were organized for patients suffering from particular diseases. Each hospital had its dispensary and library. The chief physicians and surgeons lectured to the students and graduates, examined them, and issued diplomas or licences to practise (E. M. Burns, *Western Civilizations, Their History and Their Culture*, p. 302).

Leading names in Islamic medical developments are Ibn Sina (Avicenna) and al-Razi. Ibn Sina discovered the contagious nature of tuberculosis, described pleurisy and several varieties of nervous ailments, and pointed out that disease can spread through contamination of water and soil.

Al-Razi, the leading clinical physician of the Middle Ages, wrote many tracts, the most celebrated of which is *On Smallpox and Measles*, in which he quite accurately describes the symptoms and nature of the disease. His *al-Hawi* ("Comprehensive Book") brings together from Greek, Syriac and early Arabic the totality of the medical knowledge of his time. This twenty volume work was authoritative in the universities of Europe until the 17th century. Al-Razi also knew about vaccination, located the seat of vision in the retina of the eye, urged that chemistry should be brought into the service of medicine, and knew how to produce artificial ice. (W. Görlitz, *Wächter der Gläubigen*, pp. 42ff, quoted in Bethmann, *Bridge to Islam*, p. 100.)

Other Muslim physicians discovered the value of cauterization, diagnosed cancer of the stomach, prescribed antidotes for cases of poisoning, and made notable progress in treatment of diseases of the eye. In addition, they recognized the highly infectious character of the plague, pointing out that it could be transmitted by garments, eating utensils and cups, as well as by personal contact (Burns, *Western Civilizations*, p. 302). Much of this development was accomplished by observation and study which anticipated the scientific method to be formulated many years later in Europe.

Islam and scientific progress

The greatest scientific advances of the Muslims were made in the field of optics. Al-Kindi's treatise on *Optics* (which still survives in Latin) was used by Roger Bacon in his work on this subject. The work of al-Haytham, or Alhazen, was even more advanced. He opposed Euclid, Ptolemy and other ancients who believed that the eye sends out visual rays to the object of vision. To him it is the form of the perceived object that passes into the eye and is transmitted by its "transparent body", i.e., the lens. He came near the theoretical exposition of magnifying glasses and made advances in explaining refraction and reflection. In his fundamental study *On the Burningsphere* he makes real scientific progress on focusing, magnifying, inversion of the image, formation of rings and colours by experiments, and makes first mention of the *camera obscura*. Bacon, Leonardo da Vinci and Kepler give evidence of his influence (T. C. Young in *The Moslem World*, v. 35, p. 102).

In other realms of science, Jabir Ibn Hayyan of Kufa, the father of alchemy, was associated with improved methods of evaporation, filtration, sublimation, melting, distillation and crystallization; and scientific descriptions of calcination and reduction are attributed to him. He is said to have prepared many chemical substances: sulphide of mercury, arsenious oxide, *aqua regia*, nearly pure vitriols, alums, alkalis and saltpetre. From the 14th to the 18th centuries his works were the most influential in this science in both Europe and Asia.

Al-Razi excelled Jabir in his exact identification of substances and his clear descriptions of chemical processes and apparatus. His works were known to the West and were quoted by Bacon. Al-Biruni, by using the method of Archimedes' bath, achieved the exact specific weight of eighteen precious stones and metals. He is famous as historian,

* Courtesy, the World Fellowship of Muslims and Christians, 814 Dupont Circle Building, 1346 Connecticut Avenue, N.W.1, Washington 6, D.C., U.S.A.

geographer and mathematician (T. C. Young in *The Moslem World*, v. 35, pp. 101-2).

In mathematics the Arabs taught the use of ciphers (although they did not invent them) and thus became the founders of the arithmetic of everyday life. They made algebra an exact science and developed it considerably. They laid the foundations of analytical geometry. They were the founders of plane and spherical trigonometry which, properly speaking, did not exist among the Greeks.

In astronomy they made a number of valuable observations, and preserved for us in their translations a number of Greek works, the originals of which have been lost. It was Islamic astronomer-geographers who kept alive in the Dark Ages the ancient doctrine of the sphericity of the earth.

The astrolabe, a Greek invention, improved by Ptolemy, was perfected by the Muslims, who took it to Europe some time in the 10th century (A. H. Christie in *The Legacy of Islam*, p. 115).

Important for the history of geology is Ibn Sina's treatise on the formation of mountains, stones and minerals, in which he discusses the influence of earthquake, wind, water, temperature, sedimentation, desiccation, and other causes of solidification.

The first sociologist

Ibn Khaldun of Tunis was probably the world's first pragmatic sociologist. He was the first to formulate laws of national progress and decay; to give climate and geography and such physical factors their due, along with moral and spiritual forces; and to understand that everything from pins and poems to kings and queens makes up the science of history (T. C. Young in *The Moslem World*, v. 35, p. 106).

Ibn Hazm is important for his contribution in the 11th century to comparative religion. Nicholson has called him "the most original genius of Moslem Spain", and Gibb, "the founder of the science of comparative religion". Guillaume calls him the composer of "the first systematic higher critical study of the Old and New Testaments" (J. C. Archer in *The Moslem World*, v. 263).

Islamic influence in poetry and art

Contact with Islamic culture brought the influence of the Arabic and Persian languages and literatures into Christian lands. Many place names and the names of common objects in Spain and Portugal are derived from Arabic terms brought into use during the period of Islamic control of these countries. Such words as caravan, dragoman, jar, syrup, tariff, admiral, arsenal, alcove, mattress, sofa, alcohol, cipher, zero, algebra and muslin are but a few of these words which represent the Islamic element in our linguistic heritage.

The influence of Arabic poetry is evident in the songs of the Spanish troubadours. Spanish-Arabic lyrics, and before them the verses of al-Abbas Ibn al-Ahnaf, show nuances of the sensuous, earthly love poetry and court romances which were passed from Islamic poets to the Spanish troubadours, Provençal poets and German minnesingers. The Provençal poets, such as William of Poitiers, also adopted many of the complicated metrical forms of the Spanish Muslims, just as an unknown French prose writer took over the prosimetric form of the Arab narrator in the composition of *Aucassin et Nicolette*. Episodes from Eastern stories, particularly those of the *Thousand and One Nights*, are found in the popular writings of Germany, France, Italy and England. Boccaccio's *Decameron* and Chaucer's *Squire's Tale* are both indebted to this source, as are probably *Robinson Crusoe* and *Gulliver's Travels* (H. A. R. Gibb in *The Legacy of Islam*, p. 201). This influence also extends to Goethe, Schiller and the Continental Romanticists.

Dante combined classical Christian mysticism with some of the richest and most spiritual features of the Islamic religious experience in his *Divina Comedia*. He was undoubtedly influenced by such Muslim visionaries as Ibn al-'Arabi of Murcia, and his work contains elements of Muslim cosmogony and legends of the Ascent of Muhammad (H. A. R. Gibb in *The Legacy of Islam*, p. 198).

The Arabic *Book of Sinbad*, derived from the Sanskrit by devious means, appears in Syriac, Greek, Hebrew, Spanish, Latin and English. The *Dictes and Sayings of the Philosophers*, the first book to be printed in English, came through French, Latin and Spanish from an Arabic original.

Gibb points out that Arabic literature's most potent influence was as a leaven on the spirit of writing. It liberated the European imagination from a narrow and oppressive traditional discipline, and breached the wall of literary convention. It called into action creative impulses which were hitherto dormant or impotent (H. A. R. Gibb in *The Legacy of Islam*, p. 208).

The West is indebted to Islam for bringing several musical terms and instruments to Europe; among these are the lute, guitar and rebeck or ribible. The Arabs contributed the use of frets, measured music, and the "gloss" or adornment of melody, long before the theorists took cognizance of them. This adornment of melody, or discant, is said to have been the genesis of harmony.

In art and craft work, the early Muslims excelled in gold and silver work, repousse and inlay. Their coffered ceilings are without parallel in Europe, and their influence extends into Christian churches. They were also famous for their coloured glazes, ceramics, lusted pottery, vases, drug jars, glass, and crystal. Spanish-Moorish silks were in heavy demand, and were particularly treasured in Christian churches. Some of their little silk bags were found as far away as Canterbury Cathedral. The Muslims transmitted the art of paper-making from China to Europe, and they excelled in bookbinding and leather craft. They were even responsible for introducing the game of chess from India into Europe.

Among the principal elements of the Islamic architecture of Spain and Portugal which appeared in medieval Gothic buildings are cusped arches, traceried windows, the pointed arch, the use of script and arabesques as decorative devices, and possibly ribbed vaulting. The design of late medieval castles is traceable to the fortresses of Syria.

Islam's influence upon Western thought

In the field of law, Islamic scholars were limited by authoritarian principles of their religious heritage, but despite this limitation they were able to make some contributions; Santillana credits to them certain legal institutions such as limited partnership and certain technicalities of commercial law, but in general there is no doubt that the high ethical standards of certain parts of Arab law have had a positive influence upon the development of our modern concepts (Dide Santillana in *The Legacy of Islam*, p. 310). In commerce, Islam pioneered in the establishment of trade associations and joint stock companies and in the use of cheques, letters of credit, receipts and bills of lading.

One of the greatest contributions of Muslim culture to European thought was the work of its philosophers. The Arabic philosophers rediscovered Greek philosophy, and, above all, the works of Aristotle. Through their translations and studies they introduced Aristotle and Neo-Platonism to the West centuries before the revival of Greek scholarship in the Renaissance. As late as the beginning of the 14th century, the University of Paris admitted Aristotle only as explained by Ibn Rushd's (Averroes) commentary.

Al-Kindi, Hunayn Ibn Isháq, al-Farábi, Ibn Sin, al-Ghazáli and Ibn Rushd all acted not only as preservers and transmitters of classical philosophy, but also as commentators and contributors to it. The works of al-Ghazáli and Ibn Rushd were particularly influential for Christian philosopher-theologians.

Foremost among Christian thinkers touched by the influence of al-Ghazáli and Ibn Rushd was Thomas Aquinas. Al-Ghazáli's works reached Thomas Aquinas through the *Pugio Fidei* of Raymund Martin of the Toledo School, who incorporated much of al-Ghazáli's works into his writing. Some of the more important questions on which St. Thomas and al-Ghazáli agree are "The value of human reason in explaining or demonstrating the truth about divine things; the ideas of contingency and necessity as demonstrating the existence of God; the unity of God implied in His perfection; the possibility of the beatific vision; the divine knowledge and the divine simplicity; God's speech a *verbum mentis*; the names of God; miracles a testimony to the truth of the prophets' utterances; the dogma of the resurrection from the dead" (A. Guillaume in *The Legacy of Islam*, p. 274). These conclusions reveal the creative thinking of both of these philosopher-theologians, and suggest an influence of the former on the latter.

St. Thomas was also stimulated by the works of Ibn Rushd and of his followers, who taught that faith and reason are mutually contradictory, and that matter from revelation must be rejected in the face of opposing reason. St. Thomas set out to prove that faith and reason are not incompatible; that they work together; but that in some instances faith goes beyond the limits of mere reason in revealed matters. He established reason as a handmaiden of faith, and kept theology and philosophy as important conjunctive disciples.

Guillaume shows that Ibn Rushd actually taught the harmony of faith and reason just as Thomas did. Both gave reason its proper place, made use of the philosophy of the ancients and at the same time submitted their conclusions to the criticism which the reflection of subsequent centuries demands. Both held the reasonableness of a middle course between a sceptical mysticism and a rationalism which is divorced altogether from belief in the possibility of a revealed religion.

It should also be noted that much of Aquinas' *Summa Contra Gentiles* was written to refute the "false teachings" of Muslim theologians. He particularly attacks their beliefs that "all things are the result of God's simple will without any reason", and that "the ordering of causes proceeds from divine providence by way of necessity" (*Summa Contra Gentiles*, iii, p. 97). Islamic doctrines here stimulated Christians to examine and clarify their own position. And Muslim scholarship aided the Christians in their recovery of the original writings of the Church Fathers. St. Thomas sought confirmation in Augustine for his disputes with the Muslim theorists, and others followed suit.

But all relations between Christians and Muslims were not as productive as this philosophical exchange. For every Thomas who studied Islamic writers and met their claims with reasoned replies there were hundreds of churchmen who saw the Muslims only as menacing infidels and reacted with uninstructed and impassioned hatred. And before Thomas could garner the fruits of Islamic scholarship without fear of compromising his own faith, centuries of tactical encounter between Christians and Muslims had taken place.

Christian polemic against Islam

As Christians first discovered that Islam was more than a Christian heresy, they reacted with two forms of defence.

One was an intensifying of the Christian polemic against the religion of Islam; the other was actual physical attack against the people of Islam. These two courses of action contributed to the growth of both understanding and misunderstanding between the two religions.

Christian polemic at first employed all manner of invented fables about the Prophet and Islam. But slander and invective did not effect the conversion of Muslims from their faith; and the travesty of history did not convince the Islamic and Christian scholars to whom it was addressed.

It was found that to refute the enemy one must know him and his books. Influential Christians set out to do this. Ricoldus of Santa Cruce, a Dominican, visited Baghdad towards the end of the 13th century and included some first-hand information in his polemical material.

The most positive step toward understanding Islam was taken by Peter of Cluny, under whose influence the first translation of the Qur'án was made in 1141 C.E. However, the struggle for intellectual understanding was a long one. A few centuries later Martin Luther still had to exert the full weight of his personal influence to persuade the town council of Basel to permit the publication of Theodore Bibliander's Latin translation of the Qur'án. The council was more minded to imprison Bibliander for his devilish work; but Luther welcomed any step which would help Christianity overcome its ignorance of and indifference to Islam (G. Simon in *The Moslem World*, v. 21, p. 259).

Luther and Islam

With the increased knowledge which came with acquaintance with the Qur'án, invective was tempered by some degree of understanding of the real nature and positive contributions of the Islamic faith. Luther, who knew of the works of Muhammad, Ibn Sina, al-Franganus and Ibn Rushd, could say of Islam: "Their religious zeal is exemplary, as well as their good government, their laws and their sincerity. They let people believe what they like and force no one to deny Christ" (G. Simon in *The Moslem World*, v. 21, p. 260). Later he modified this high praise because he understood that the Turks were not allowed to preach Christ in public or to say anything against Muhammad. He deplored the war against the Turks being fought on a religious basis and preached that the only Christian way to meet the challenge of the Turks was to repent and turn to God. Luther's studies of both Islam and Christianity had convinced him that the Islamic menace was actually a positive instrument of God in judgment on the corrupt practices of the Christians; and the corrupt Christians and Muslims alike would have to advance to a higher way of life under God.

Another constructive consequence of this growing scholarly interest in Islam in medieval times was the founding of colleges in Christian lands for regular Oriental studies. At the urging of the distinguished missionary to the Muslims, Raymon Lull, the Council of Vienne, France, decided to found five colleges to teach Hebrew, Arabic and Chaldean in Rome, Bologna, Paris, Oxford and Salamanca. The negative intention of merely refuting a rival religion bore positive fruit in the construction of places of learning, and in better understanding of the people and religion of Islam.

The Crusades and their influence

Contemporaneous with these developments was the waging of the Crusades — the actual physical contact between Christian and Islamic peoples. Here again both destructive and constructive effects emerge. These two hundred years of warfare deepened the chasm and sharpened the hostility between the two faiths. After the Crusades the masses of Islam and Christianity looked upon each other with con-

tinual distrust, sought every opportunity to crush each other, and relentlessly exploited every opportunity to do this. Yet for many individuals involved in these contacts there was an incidental accrual of positive gains.

We note the many techniques of warfare which the Christians learned from their Muslim opponents: the use of the double-walled fort or castle, the siege tactics of sapping and mining, the employment of artillery, mangonels and battering rams, fires and combustibles, the crossbow, the wearing of cotton pads under the armour, the use of carrier pigeons.

But the Christians learned something more important than techniques of war. As they lived in Muslim lands they saw among the peoples there a kind of religious and social tolerance rare in medieval Europe, and they carried some of the seeds of equality back with them into Europe. The meeting of Christian soldiers with living Muslim people also broke down some of the abstract barriers between "the faithful" and "the infidel". The infidel was found to be a man of parts, and many of the fruits of his land and culture could be observed and appreciated. Undoubtedly the receptivity to new thought and discovery which came to Europe in Scholasticism was augmented by the breadth of which had come to these travellers to the Islamic lands.

Some of the churchmen who accompanied the Crusaders also developed a new appreciation of the Muslims. They still strove to convert the Muslims, but they changed their approach from swords to scholarship and the missionary sermon. Ignatius Loyola, Francis of Assisi and Raymon Lull were all stimulated by contact with the Muslims to earnest scholarship and constructive religious work among the Muslims in place of destructive warfare.

Modern developments

The West now had the facilities and the motivation for study of the religion and people of Islam, even though hostility from the Crusades remained a seriously limiting factor. But the West's own development led it away from the East rather than towards it. With the aid of Islamic teachers the West had recovered its own heritage of classical religious traditions, and its schools and scholars had come of age so that they no longer needed to rely on Islamic sources. The West was developing its own renaissance; and Europe's explorers and commerce found a way around Africa to the East without dealing directly with the Islamic world. As the West reached for its own stature, it neglected its contacts with Islam; and Islam was content to let the West go by.

Islam did not care for the new forms of Western life which developed with the commercial and industrial revolutions in Europe. It closed its doors to the West as long as possible; but the West, spearheaded by Napoleon's invasion of Egypt in 1798, began to force open the doors. It threw the products of its industries on the markets of the East, paralyzing and often destroying the old crafts. It cut the Suez Canal through Islamic territory to connect its own points of interest. Westerners laid railways and air lines across these countries as if these lands were part of their own natural domain, and at the same time often gave the impression of believing that their civilization was the highest ever attained (E. W. Bethmann, *Bridge to Islam*, p. 114).

Islamic reaction

The Islamic world is now flexing its muscles in reaction to this world which has been forced upon it. Islamic peoples are consolidating their causes around racial, national, religious and secular loyalties. They demand that they be given the same self-governing status and authority which is

claimed by the nations who wish to deal with them. And Islam has a strong bargaining position from which to enforce its demands. It holds nearly half the oil reserves of the world and is, geographically, the strategic bridge between East and West. The West is forced to deal with Islam for its own security.

But the real power of the Islamic impact in contemporary world politics lies in the fact that Islam is challenging the West to re-establish its own moral and spiritual foundations, to meet world problems with responsible moral decision rather than with political and economic expedencies. Unless the West is to betray its Christian position, it must deal with the peoples of Islam as persons who are sons of the same God, and members of the same world for whose development we are all responsible.

Islam's contribution

Yet this is not a situation in which the West has everything to give and nothing to receive; Western man's attempt to play the master has already caused immeasurable friction. An awareness of our cultural debt to Islam alters our judgement of our own self-sufficiency and our conception of Islam's "backwardness". Islam offers many positive contributions toward meeting the problems of our world community.

The Muslim's deep apprehension of the transcendence of God and of His supremacy in His world as judge and arbiter of human destiny, together with His awareness of man's creatureliness, is a salutary corrective for contemporary concern for the consolidation of our human power to organize the world after our own plans. The conception of the essential unity of life, as found in Islam at its best, is more true and healthful than the Western fragmentation of life and society. "Islam" or surrender to God for His wisdom can be a constructive point of departure for a dynamic common approach to the problems which face Christian and Muslim alike.

Muslims may also show us some commendable personality traits. "Many a pushing, irascible, determined 'Christian' of the West can learn much from a quiet, courteous, contented Muslim of the East. . . . Our brusque manners, which indicate slavery to a clock and efficiency, are not only boorish to them, but resented as an affront to human personality" (T. C. Young in *The Moslem World*, v. 35, p. 109).

Islamic lands can demonstrate practical achievement in racial tolerance. And Muslims have an exemplary spiritual democracy within their faith — though many of their lands have yet to achieve full political democracy.

The primary danger to Christianity and Islam today comes not from each other, but from secular materialism which denies the values and spiritual insights held by both faiths. When either Christian or Muslim depreciates the other, he uses arguments and attitudes which the secularist in turn employs to undermine the positions of both faiths. Christians and Muslims at their best have such positive power in common that both can best serve their own cause and the welfare of the world by mutual assistance.

In the process of co-operation, Islam will probably find that it cannot have the isolation which it wants; and Christianity will find that it cannot remake Islam in its own image. But only in working together can both give creative expression to their faith in God and their belief in men.

Conclusions

Islam, from its beginning, has been a challenger and a contributor to Christianity. Christian learning, arts, medicine, science, religion and commerce all received contributions

from Islam in the high Middle Ages. The fact that these two groups still exist in one world means that they still have an actual and potential impact upon each other.

Actually, the Muslims are people who have something distinctive and positive to offer to the world community, and they are demanding from the West a just response to their world citizenship on the basis of equality. Potentially, Islam offers religious convictions regarding the nature of God and men, which are complementary to Christian understanding and are of great potential assistance in the reorganization of world politics which the Christian world must carry through if it is to be true to its ideals. Islam challenges Christianity to plumb the depths of its Christian heritage to bring forth ethical and spiritual resources which will enable it to live and work with Muslims not merely as fellow-men but as brothers under the one God. This is Christianity's own basis for international order if it will accept it.

The primary impediment to be overcome in both camps is ignorance of the other's real aims and worth, and the automatic distrust and hatred based on past mistakes and false stereotypes. This mutual hostility and distrust is still real, and the only forces which can overcome it are the creative powers of the Islamic and Christian religions, which see through present conditions to God.

In any world, and particularly in a world torn between those who believe in God and those who profess materialistic atheism, Islam and Christianity have much to offer each other; for they spring from the same basic roots and are grounded in the same basic belief in God. Eventually they stand or fall together. Both are challenged today to penetrate the secular forces of their own cultures, to augment the spiritual power of the other, and to work together as members of one living body serving the one God of all the world.

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ISRAEL AND THE SUEZ CANAL*

The Suez Canal Convention of 1888

By Dr. 'OMAR Z. GHOBASHY

Israel's three accusations

In 1959 two Israeli chartered ships attempted to pass through the Suez Canal carrying Israeli cargo. The first was the INGE TOFT which entered Port Said on 22nd May, 1959, flying the Danish flag. This was one of the so-called test cases carried out by Israel. Investigations revealed that the INGE TOFT was chartered by the Mediterranean Sea Agency Corporation of New York with a branch in Haifa, and further, that this dummy corporation is controlled by the ZIM ISRAELI line. The despatch of the ship was followed by extensive press and radio-television campaigns by the Israelis, the Zionists and their supporters. Israel was aware of the negotiations at that time between the United Arab Republic and the World Bank for a loan to finance development projects in the Suez Canal, and thought that by capitalizing on the incident of the INGE TOFT, it might succeed in blocking the loan.

The second incident was that of the Greek ship, Astypaleas carrying 400 tons of cement from Haifa. Title to this cement did not pass to the vendee and was still in the name of Neismer of Haifa, Israel, the vendor, the terms being CIF, price payable upon arrival at Asmara. This was a deliberate plan to coincide with the signing of the loan by the World Bank and other private banks to the Suez Canal Authority. Technically, the ship was too small, not exceeding 80 tons, and according to Article 2 of the Rules of Navigation of the Suez Canal Authority, such a ship may not be permitted to go through as "not well-found in every respect for navigation in the Canal".

The United Arab Republic is not the complainant in this controversy of the passage of Israeli cargo and vessels in the Suez Canal. Technically, the United Arab Republic is in the place of defendant, and therefore, we will argue this case by pleading an answer and defences to the charges and allegations. The Israeli complaint of 11th July 1951¹ to the Security Council reads :

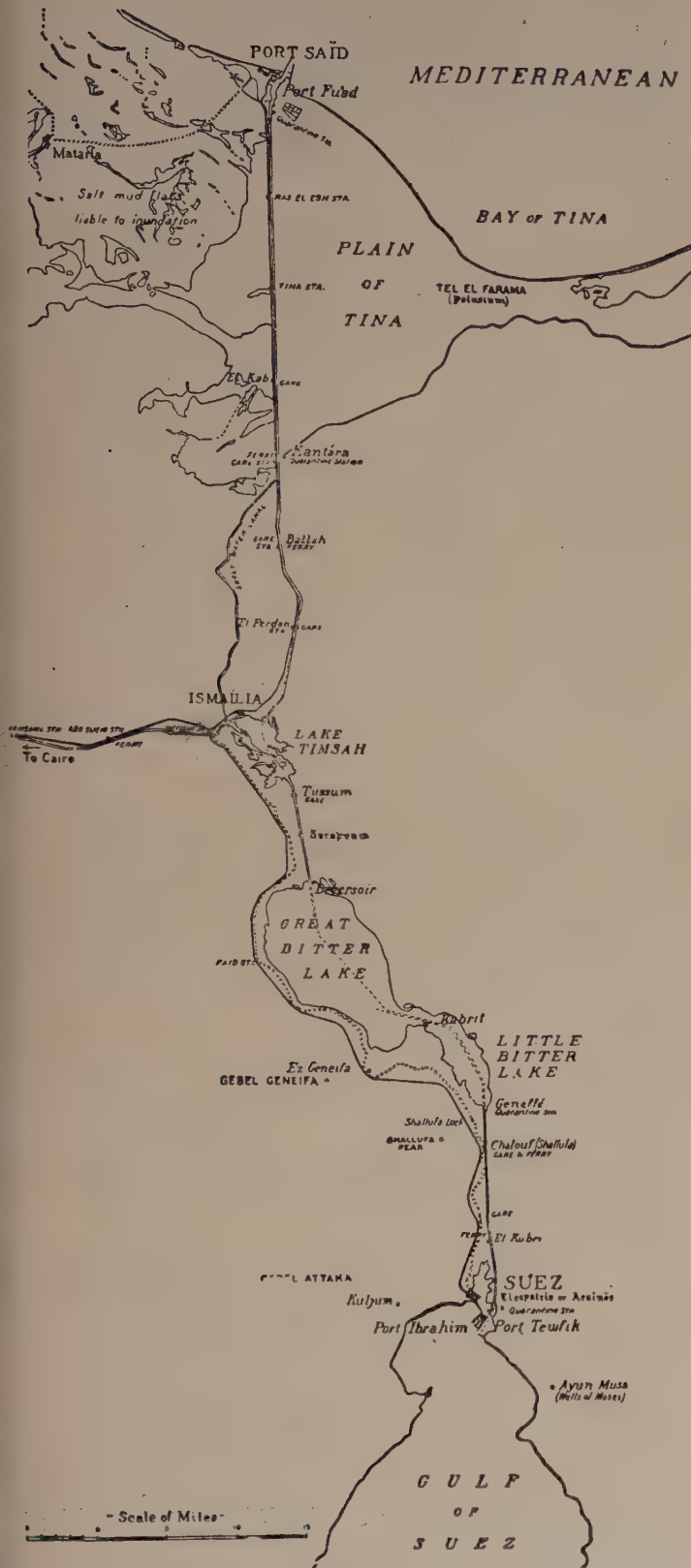
"In contravention of international law, the Suez Canal Convention of 1888, and of the Egyptian-Israeli Armistice Agreement, the Government of Egypt continues to detain, visit and search ships seeking to pass through the Suez Canal on the grounds that their cargoes are destined for Israel."

The Israeli complaints on 24th January 1954 and on 18th March 1959² followed the same line.

The United Arab Republic was accused of three violations :

- (1) Violating international law ;
- (2) Violating the Egyptian-Israeli Armistice Agreement ; and
- (3) Violating the Suez Canal Convention of 1888.

* Being the text of a lecture given at the School of Law, Columbia University, the United States of America, on 3rd March 1960.



The first one is general and ambiguous, because the complaint did not state what principles of international law had been violated. However, in the debate in the Security Council in 1951 and 1954, the Israeli representative clarified the matter by bringing forward many arguments in the refutation of the legal principles on which the United Arab Republic based its action in barring the passage of Israeli ships and cargo through the Suez Canal. The first of the Israeli arguments was the denial of the existence of the state of war, but since Israel has affirmed the state of war by her aggression and invasion of Egyptian territories in 1956, this argument is of no avail.

It should be noted that this does not mean that Israel is exonerated from her action, the existence of the state of war and an armistice in the same time is permitted, and are not contradictory, but a resumption of hostilities and a breach of an armistice is an act of war which does not only affirm the state of war but brings about a resumption of military acts and the suspension or termination of the armistice. By the establishment of the International Police Force, and by ordering the Israeli's to withdraw from Egyptian territories and to respect the Armistice Agreement, the United Nations succeeded in returning to the condition of the *status quo ante* to the Israeli aggression.

Other arguments derived from the existence of the state of war is the absence of a declaration of war. This is not a necessary prerequisite to bring about a state of war. It has been so held by American courts which have been very liberal in renouncing old formalities and ceremonial niceties of declarations of war in favour of an implied declaration. An example is the recent *Navios* case decided by the District Court of Maryland, and affirmed by the United States Court of Appeals, on 1st November 1956 and statements by other branches of the Egyptian Government constituted a formal declaration of war against England and France. The reasoning of the court was based on the intention of the Chief of State of Egypt, and to a great extent the Court was influenced by the expert testimony given by the late Professor Clyde Eagleton, formerly professor of International Law at New York University, and president of the International Law Association, who testified that President Nasir's speech of 1st November 1956 confirmed by the statements of 3rd November constituted a declaration of war. In this case the court was deciding the declaration of war by Egypt against England and France, but its ruling applied to Israel as well because it was a party to the tripartite aggression.

There are many other cases in American and British courts on the subject, and one British case is worth mentioning here. This was *Kawasaki v. The Bentham Steamship Co.*, a King's Bench case where the court rejected the argument that war could not exist without a declaration of war. This referred to war between China and Japan in 1937.

Israel then argued unsuccessfully that a state of war could not exist between the Arab States and Israel because the Arabs did not recognize Israel. A similar argument was rejected by Australian courts which held in the *BURNS* case that Australia regarded itself at war with an unrecognized entity known as the People's Republic of Korea. This seems to be also the attitude of the United States of America, the United Kingdom of Great Britain and other states.

An interesting argument was raised by Israel that the United Arab Republic could not maintain a state of war with Israel, for this is in conflict with membership in the

United Nations, and is violative of United Arab Republic obligations under the Charter. The United Arab Republic claims that it is exercising its legitimate right of self-defence and self-preservation to avoid any repetition of Israel's aggression despite the numerous condemnations of the Security Council, the General Assembly, and the Mixed Armistice Commissions. In the Sinai armed attack by Israel against Egypt, Israel claimed the exercise of self-defence. How can Israel reconcile her use of force against Egypt as authorized under the Charter and at the same time deny the United Arab Republic the exercise of its sovereignty, by taking measures to protect and against further aggression on its territories? It is self-evident that Israel is stopped from using this argument.

A great difference between blockade and the right of visit

Israel and some uninformed American and British newspapers are still using the term blockade to describe the United Arab Republic measures in the Suez Canal. It is obvious, that there is a great difference between blockade and the right of visit, search and seizure which the United Arab Republic is exercising. The use of the term blockade here must be considered as an act of bad faith to exaggerate the measures taken by the United Arab Republic.

The Egyptian-Israeli Armistice Agreement

We come now to the most interesting episode of this controversy — the Egyptian-Israeli Armistice Agreement. Israel claims that the United Arab Republic action is violative to this Agreement—that this Agreement is unique, different from any other armistice agreement, and is equivalent to a peace treaty. Israel took the trouble to register the Armistice Agreement in the United Nations. The fact that the armistice agreement does not end a state of war is a well-established rule of international law, and there are many writers and court decisions in support of this rule. Writing on the Nature and Scope of the Armistice Agreement in the *American Journal of International Law* in 1956³, Colonel Howard Levie, Chief of International Affairs Division of the United States Department of the Army, and specially alluding to the Egyptian-Israeli Armistice Agreement and the Security Council resolution of 1st September 1951, Colonel Levie stated :

"This action of the Security Council has been construed as indicating that a general armistice is a kind of *de facto* termination of war: It is considered more likely that the Security Council's action was based upon a desire to bring to an end a situation fraught with potential danger to peace than that it was attempting to change a long-established rule of international law."

There are many court decisions upholding this interpretation of the effect of general armistice agreements. In *HAMILTON v. KENTUCKY DISTILLERIES*, involving the power of Congress to enact a wartime Prohibition Act after the Armistice with Germany had been signed on 11th November 1918 a suit was brought on 10th October 1919 to enjoin the enforcement of that Act, it appeared that the President had declared that war had ended and that peace had come, that many war agencies and activities had been discontinued; that the President had declared the enemies were impotent to renew hostilities, and that the Army had been almost wholly demilitarized. Peace treaties, however, had not been signed, and certain war measures continued in existence, among others, the operation of railroads, by the President. Under these circumstances the United States Supreme Court held that the enactment of the Act on 21st

November 1918 and its enforcement on 10th October 1919 was a valid exercise of the war power.⁴

The same rule was adopted in *KAHN v. ANDERSON*.⁵

In *KATZIAN v. TYSER*, the King's Bench held :

"The authorities show that, in the absence of any specific statutory or contractual provision to the contrary, the general rule of international law is that between civilized powers who have been at war, peace is finally binding upon the belligerents, and that state is not reached until ratification of the Treaty of Peace have been exchanged between them."⁶

On 3rd November 1944 the French Court of Cassation decided that

"an armistice convention concluded between two belligerents constitutes only a provisional suspension of hostilities, and cannot itself put an end to the state of war."⁷

Judge Lauterpacht made the following commentary on this French case :

"This judgment is in full conformity with the classical theory of international law regarding the juridical nature of and armistice. An armistice is only a provisional suspension by treaty of hostilities, a temporary pause in military operations between belligerents leaving, moreover, the state of war, with all its juridical consequences, still in existence."

The conclusion of the general armistice agreement does not in any way diminish the right of visit, search and seizure unless the agreement clearly provides for the prohibition of these acts, Article 72 of the *Manuel des lois de la guerre maritime*, drafted by the Institut de Droit International states :

"in the absence of a specific provision in the agreement, blockades in time of an armistice need not be lifted."

Hall, the leading British jurist states :

"In the absence of special stipulations, the general prohibitions of commercial and personal intercourse which exists during the war remains in force during the armistice."⁸

These views are supported by Oppenheim, Higgins, Colombos, Sibert and Dupuis. In practice, the United States and the United Kingdom rules of warfare state that anything can be done during the armistice which was not in express terms prohibited by the agreement.

The British-Turkish Arbitral Tribunal held in *AHMED EMIN v. GREAT BRITAIN* in 1927, that acts of war may be committed also after the conclusion of an armistice treaty, for the state of war, in the legal meaning of the term, continues until the conclusion of the peace treaty.

That the measures of the United Arab Republic are not acts of war or hostile measures is illustrated by the findings of General Riley, the United Nations Chief of Staff, stating :

- (a) As to the Israeli complaint, it is considered that the Egyptian actions as alleged, do not violate Paragraph 2, Article 2 of the General Agreement, as no element of the land, sea, air, military or para-military forces, including non-regular forces, committed any warlike or hostile act against the civilians in territory under control of that party.
- (b) It is considered also that the Egyptian action at the Suez Canal as alleged, does not violate Paragraph 2, Article 2, of the General Armistice Agreement, as no element of the land, sea, air, military or para-military forces, including non-regular forces, committed any warlike or hostile act against civilians in territory under control of that party.

All the previous discussion is based on the existence of the Armistice Agreement. However, Israel has declared many times that the Armistice is dead. Words to that effect were uttered by the Israeli Prime Minister, Mr. Ben Gurion. Israel refuses to attend the meetings of the Mixed Armistice Commission with the United Arab Republic, which is the machinery set up by the Armistice, and Israel continues to violate the very resolution of the Security Council which approved the Armistice Agreements by insisting that the demilitarized zones set up by the Armistice are part of Israeli territories. Israeli armed forces occupied the headquarters of the Egyptian-Israeli Armistice Headquarters of the demilitarized zone of al-Auga, and remain there despite the condemnation of the United Nations.

To the Israelis, we say there must be an armistice or no armistice. But we are ready to meet any argument on legal grounds. If Israel considers herself no longer bound by the terms of the armistice agreement, then we have no armistice nor a peace treaty, and no one, surely not Israel, can deny the existence of the state of war with the Arab states, which was reiterated and reaffirmed by Israel's own aggression and acts of war in Sinai in 1956. An action which was condemned by the United Nations and the nations of the world.

Violation of the Suez Canal Convention of 1888

The last item in Israel's complaint is the allegation that the United Arab Republic violates the Suez Canal Convention of 1888, and for this Israel cites Article 1 which states that the Canal shall always be free and open, in time of war as in time of peace. But Israel omits the other provisions of the Convention. This brings to mind a verse in the Qur'an : "Do not pray while intoxicated." Someone may interpret the Qur'an as telling us "not to pray" by simply omitting the last two words "while intoxicated". That is precisely what Israel and its Zionist creators say. Reading further on, we find Article 10 stating that articles 4, 5, 7 and 8 shall not interfere with the measures which Egypt might find necessary to take for securing the defence of Egypt and the maintenance of public order. The same restriction applied in Article 9 which entrusts Egypt with the execution of the Treaty. In other words the articles regarding free passage in time of war and peace to all ships without discrimination is not applicable when Egypt exercises the powers derived from Articles 9 and 10. Then the Zionists will argue on behalf of Israel, or Israel on behalf of the Zionists, stating that while Article 10 of the Convention concedes the right of defence, Article 11 stipulates that these defence measures shall not interfere with the free use of the Canal. But a careful reading of Article 11 will show that in contrast to Articles 9 and 10 which specifically stated which articles of the Convention are not to be applicable when the sovereign and territorial power exercises its security measures, Article 11 is in general terms and the sole specific provision is the last paragraph which states that the erection of permanent fortification is contrary to the provisions of Article 8 is prohibited.

At any rate, in connection with the interpretation of the Suez Canal Convention of 1888, the United Arab Republic has followed the practice of Britain in its interpretation of these clauses and also the experience of other powers in similar situations. Britain closed the canal to its enemies in two world wars. Many international lawyers support this logical interpretation of Articles 9 and 10. Berkol, a Turkish international lawyer, states that :

"Articles 9 and 10 give to Turkey or Egypt, who are the sovereign powers of the Canal, the power to exercise in the Canal their belligerent rights including the right of inspection if these acts are necessary for upholding the execution of the Treaty and if they are indispensable for the defence of Egypt and the maintenance of public order."⁹

Professor Percy Corbett, of the Centre of International Studies at Princeton, and formerly the Dean of the Law School of McGill University in Canada, in his discussion of sovereignty cited an example on which Egypt may rely in refusing the passage of Israeli ships and cargo through the Suez Canal. This was the United States Proclamation of 23rd May 1917 concerning the Panama Canal after the United States entry into the World War against Germany which stated :

"In the interests of the protection of the (Panama) Canal while the United States is a belligerent no vessels of war, auxiliary vessel or private vessel of an enemy of the United States or any ally of such enemy, shall be allowed to use the Panama Canal nor the territorial waters of the Canal Zone for any purpose, save with the consent of the Canal Authorities and subject to such rules and regulations as they may prescribe."¹⁰

Referring to Egypt, Corbett stated :

"Though there is an explicit freedom of use, even in war-time, laid in the Convention of Constantinople, there is also provision in Article 10 that neither that liberty nor the other stipulations of the agreement shall hinder measures necessary for the defence of Egypt and the maintenance of public order. In any event, it would be less than realistic to expect a state at war to allow for passage through any portion of its territory, of ships, supplies, or nationals of an enemy."¹¹

Professor R. R. Baxter, of Harvard University School of Law states :

"The practices followed by states would seem to indicate that the recognition of any right of passage through international waterways for enemy warships when the littoral state is a belligerent would be altogether unthinkable. Nor more can it be expected that littoral states should deny themselves the opportunity of visiting, searching and seizing merchant ships passing through the waterway. The corresponding right of neutral warships and innocent merchant vessels to make use of the waterway must, under modern conditions, take second place to the legitimate need of the littoral state to defend itself and to derive strategic advantage from its control of the waterway. However, international law must require that the authority of the littoral state be exercised reasonably and with due regard to the seriousness of the danger anticipated."¹²

Let us quote here what the British Foreign Office had to say on the right of passage in international canals. In a study prepared by the Historical Section, the following is relevant to our discussion :

"It has been maintained that the sovereignty of a nation is limited by the right of their nationals to have canals constructed and maintained in its territory which would be of benefit to the world. But such limitations of sovereignty have not been so that these claims seem to be founded at present on international policy rather than international law. We are inclined to the view that, unless the Suez and Panama Canals have been internationalized by treaty, there would have been no strictly legal right of passage through them, though they were always intended to serve for the use of all nations on equal terms, and were to be in fact open to them."¹³

In another place this British Official study states :

Since the maintenance of the Canal as a free and open passage is the paramount object of the Treaty, its temporary closure would be justifiable as a necessary means of defence, the safety of the Canal being the supreme law.¹⁴

This is the position regarding the interpretation of the clauses on which the United Arab Republic relies in its restrictive measures regarding the passage of Israeli cargo in the Suez Canal. Even, in the absence of the Convention of 1888, which in many instances reiterates established principles of international law, in other words if we rely on general rather than particular international law, we find support in practice and writings or jurists such as Oppenheim and Brierly. Among the international agreements which support the sovereignty of Egypt over the Suez Canal as an integral part of Egypt is the former Anglo-Egyptian Agreement of 1954.

We may add that in interpreting the 1888 Convention and in case of ambiguity an interpretation is never made by which it is construed that a state had renounced an important element of its sovereignty in perpetuity. Furthermore, we must not assume that free use and the defence of United Arab Republic territories are contradictory, they are complementary. Defence measures have not hindered free use as witnessed by the record number of vessels and tonnage using the Suez Canal, evidenced by the statistics of the Suez Canal Authority.

The six points of the Security Council Resolution of 1956

We shall now touch briefly on the famous six points of the Security Council Resolution of 13th October 1956, on which some Israelis and Zionists rely as a basis for their legal claim. Of course, we are well aware that one of the reasons given by Israel for its refusal to comply with the partition resolution of 1947 is the allegation that the Arabs took arms against it and thereby had forfeited their right to rely on it. The same is true with regard to the 1956 Security Council resolution, when Britain, France and Israel took arms against it, two weeks after its adoption. However, we never accepted Israel's argument as valid and will not rely on a similar argument both ways. This brings to mind the wild campaign against granting the World Bank loan to the Suez Canal Authority until the United Arab Republic complied with the Security Council Resolution of 1st September 1951, but the Zionists and the Israelis did not want to apply the same measures to themselves by getting loans, grants, selling bonds, and receiving tax-exempt political contributions, and at the same time defying all United Nations resolutions on Palestine.

Discussing the six points, we must adopt the earlier method of reading a text as a whole, not selecting at will portions in one's favour and omitting or rejecting provisions which are in favour of the other side. The first point of the resolution, mentions freedom of navigation without discrimination, the same as the 1888 Convention, the second speaks of "sovereignty of Egypt should be respected" also identical with the Convention. The third and the most controversial which has been singled out for execution as the Suez resolution of 1951 was selected from the many resolutions on Palestine for implementation. What the third point says is the operation of the Canal should be insulated from the politics of any country. However, sovereignty precedes insulation, and insulation does not mean surrender of sovereignty and exposition to war risk. Notice that the first point did not mention discrimination in time of war. Moreover, a resolution of the United Nations cannot supercede a convention, which specifically codified the common principles of international law by affirming the United Arab Republic's rights to safeguard her territories by taking certain measures for its protection in time of war. Furthermore, the Egyptian Government accepted by its Declaration

of 18th July 1957 the compulsory jurisdiction of the International Court of Justice in matters relating to the interpretation of the Suez Canal Convention of 1888 arising among its signatories.¹⁴ Compare this with Israel's acceptance of the compulsory jurisdiction, immediately nullifying this acceptance by a general reservation which had the effect of barring all legal questions arising from the Palestine problem from the jurisdiction of the International Court. Obviously, Israel and its supporters are reluctant to rest their claim on law. The policy of Israel is to fulfill its national aspirations by force, and, alternatively, to seek the aid of its influential friends to pressure its neighbours into submission. Since this policy is not based on law or justice, it is doomed to failure.

The resolution of September 1951 and the question of passage of Israeli cargo in the Suez Canal is part and parcel of the Palestine question. The Resolution was primarily concerned with cargo bound for Israel. Section 9 of the resolution mentions the restrictions on the passage of goods through the Suez Canal to Israeli ports, and the whole discussion in the Security Council was centred on this aspect of the restrictions. It is an error therefore, to assume that restrictive actions on Israel cargo and Israeli-chartered vessels bound for other states is violative to a resolution which did not cover such situations, and the Israeli complaint to the Security Council did not bring out this question. The fact that the Security Council in 1954 by its rejection, through its constitutional machinery, of a resolution affirming the 1951 resolution is indicative that the Security Council realized the absurdity of attempting to ignore

important legal rights and its infringement on the competence of other legal organs of the United Nations.

Finally, it must be realized that from the legal point of view, the Egyptian-Israeli Armistice Agreements are now a unity. If Israel violates or annuls the Armistice with Syria, the Armistice with Egypt must be affected. It is not conceivable or imaginable that an Armistice can exist in the Southern Region of the United Arab Republic and no armistice in the Northern Region. Israel must treat the two armistices as a unit, since they affect one state.

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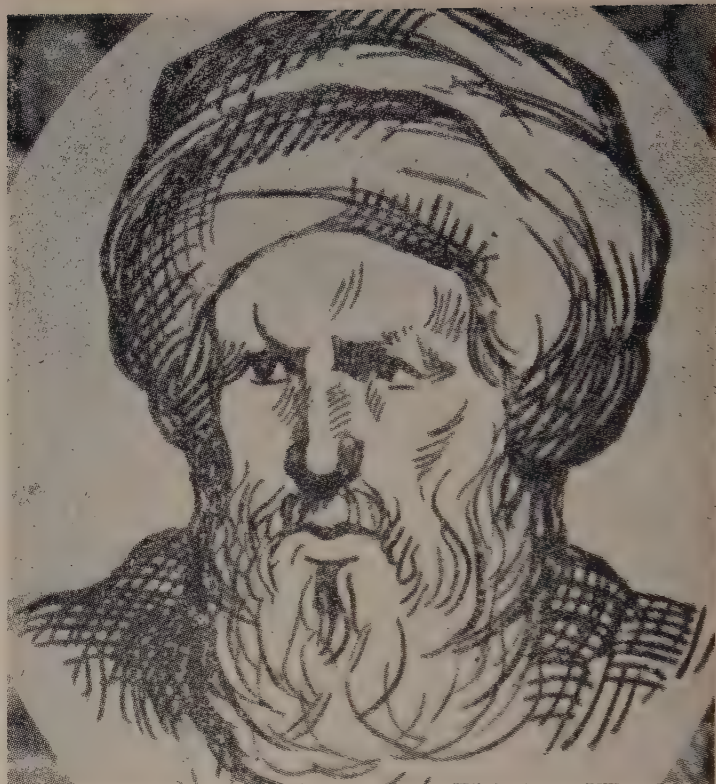
By M. SAEED SHEIKH

Ibn Khaldún and other Muslim philosophers before him

Abu Zayd 'Abd al-Rahmán Ibn Khaldún (1332-1406) was a Muslim historian, philosopher, economist, politician and pedagogue. Above all he was the father of the science of history, and one of the founders of sociology. His position as a philosopher in the professional sense of the term has almost been completely eclipsed by his fame as a sociologist and theoretician in history. He was, indeed, in a sense, hostile towards philosophy and, like Kant, deemed metaphysics an impossibility. Yet his pronouncements against philosophy are so significant that no student of philosophy can afford to ignore them. Ibn Khaldún struck quite an independent and original note in Muslim philosophy by doing away with all the Aristotelian and the neo-Platonic borrowings. He was one of the first to make a really critical study of the nature, limitations and the validity of human knowledge. Of the whole array of Muslim philosophers going before him he was impressed by none; of the speculative systems of al-Fárábí, Ibn Síná, Ibn Rushd, and others he speaks lightly. We can, however, compare him with al-Ghazálí in this: both had a highly critical attitude towards philosophy and both strongly maintained that it is not through reasoning but through religious experience that we would apprehend the nature of Ultimate Reality.

It is quite interesting to note that the philosophical views of Ibn Khaldún are available to us not through any regular and independent work on philosophy but in an introductory volume "on the methods of history" called *Muqaddimah*, i.e., Prolegomena, which he wrote before he launched upon his voluminous history of the world. It is a "prolegomena not to all future metaphysics" like that of Kant's but to all future history, yet significantly enough it serves the former purpose quite as well as the latter; a student of philosophy would draw benefit from its study no less than a student of history.

His major work, *Kitáb al-'Ibar*, is a universal history written in seven volumes; the introduction to this work entitled as *Muqaddimah*, extensive enough to take the whole of the first volume, was written to explain the author's views with regard to the nature and methods of history. Accidentally as if the *Muqaddimah* gave rise to new subjects, viz., science or philosophy of history and sociology and in a way that it almost overshadowed the rest of his work. It seems as if Ibn Khaldún aspired to become a great historian and instead became a great theoretician of history. The *Muqaddimah* is really a treasure-house of information — a sort of encyclopaedia in a handy form. We get interesting and often quite instructive information about all subjects in this work, e.g. astronomy, meteorology, geography, climatology, history, politics, economics, ethnology, anthropology, pedagogy, literature, philology, logic,



An artist's impression of Ibn Khaldún

dialects, metaphysics, mysticism, propheticism, psychology, parapsychology (clairvoyance, telepathy, divination, dreams), medicine, midwifery, music, agriculture, alchemy, astrology, magic, etc.

Method of history

Ibn Khaldún opens his *Prolegomena* by discussing the purpose or value of history, its kinds, and the errors into which historians fall while recording and reporting events. The purpose of history for him is not to arouse the curiosity of the reader, much less to feed his imagination; it is to analyse the past of mankind in order to understand its present and future. History for him is not just narrating the stories of kings and dynasties or preparing the chronicles of wars and pacts but describing the story of human civilization. It is essentially the record of human society, its growth and decay, under different geographical, economic, political, religious and other cultural conditions.

While discussing the scientific method of historical research, Ibn Khaldún calls attention to a number of pitfalls into which the historians are liable to stumble: partisanship towards a creed or an opinion, over-confidence in one's resources, mal-observation, poetic exaggeration, inability to place an event in its proper context, the temptation to win the favour of royal or high-ranked personages, drawing analogies on superficial resemblances, etc., etc. An historian is expected, by Ibn Khaldún, to have developed an insight into the laws governing the structure of human society and its transformations. He should have a scientific approach towards the understanding of historical changes. These should not be explained away as had been done in the past merely by alluding to the accidents of Nature such as earthquakes, floods, sand-storms, epidemics, etc., important though they might be. Nor should the great changes in history be explained away with reference to

divine interventions; Ibn Khaldún seems to have no faith in *deus ex machina*.

No speculative or theological presuppositions should bias the judgment of the historian. He is required to base his explanations strictly on some empirical evidence, i.e. his own observations and experiences and those of others. While allocating the causes to historical changes, he should carefully look into the climatic, territorial, racial, occupational, economic, social, religious and other cultural conditions of the people under study. History and sociology have been considered by Ibn Khaldún to be cognate sciences; the study of sociology is, so to say, a necessary prelude to the study of history. He had a keen realization of sociological laws governing the course of history. Indeed it may be safely maintained that Ibn Khaldún was the first to state these laws clearly and to show their concrete application.

Laws of sociology

Social phenomena seem to obey laws which if not as absolute as those governing physical phenomena, are sufficiently regular to cause social changes and to follow well-developed patterns and rhythms. Hence, a grasp of these laws would enable the sociologist to understand and predict the direction of social processes around him.

Secondly, these laws operate with regard to masses only and are not significantly determined by a single individual, for the individual's own attitudes and beliefs are considerably conditioned by the social environment in which he is placed. The "leaders" all alone by themselves without the social forces already imminent in the structure of a society cannot bring about any social change.

Thirdly, these laws can be determined only by gathering social data on a very extensive scale and by working out their concomitances and patterns. The social data may be gathered from either of the two sources, viz. faithful records of the past events or the careful observations of the present ones.

Fourthly, much the same sets of laws operate in societies with similar structure and antecedents, however widely these may be separated by place or time.

Fifthly, societies being dynamic like the living organisms, their forms change and evolve. The factor which makes for this change more than any other, Ibn Khaldún mentions almost in a McDougallian fashion, is the contact between different peoples or groups and the consequent mutual imitations and assimilation of cultural traditions and institutions.

Finally, laws governing social phenomena have their own unique nature: they are specifically sociological laws and not merely reflections of biological impulses or physical forces. Ibn Khaldún sees this point clearly and, although he makes allowance for environmental factors like climate and food, he gives much greater importance to social factors such as cohesion of interests, occupation, religion, education, etc. A careful study of *Muqaddimah* indicates many more points wherein Ibn Khaldún has anticipated modern sociologists: his use of mechanistic concepts such as the balance of forces or the radiation of energy; understanding of social morphology and its growth and decay almost in biological terms; his keen realization of the economic factors influencing the structure and growth of a society, etc., etc.

Philosophy: its dangers and limitations

Ibn Khaldún's philosophical views and his attitude towards philosophy may be gathered from the few chapters scattered in his *Prolegomena* entitled "Science of Logic",

"Dialectics" (*Ilm al-Kalám*), "The Dangers and Fallacies of Philosophy", "Metaphysics", etc.

(a) *Logic*: Ibn Rushd gave logic the highest place in the domain of knowledge and felt sorry that Socrates and Plato were not aware of Aristotle's logic. Ibn Khaldún pulls logic down from this high place, calls it merely an auxiliary or instrumental science and feels sorry that so much time in the educational institutions should be given to the study of this subject. At best logic sharpens the mind of a student but more often than not it makes him only clever and pedantic and not a genuine seeker of truth. Its function is essentially a negative one: it helps us only in knowing what is not true but not what is true. Logic does not give us any positive knowledge about a particular branch of study; for that we have to resort to observations and experiences, our own and those of others. A genius or a man endowed with scientific talents would generally think logically enough without any formal training in logic. On the other hand, a scholar, in spite of his discipline in logic, may commit many logical fallacies in his actual thinking. Even a professional may not be immune from them and here the modern reader may be easily reminded of the logical fallacies committed by J. S. Mill in his ethical argument.

(b) *Dialectics*: Dialectics is the use of reason and rhetorical devices to establish the truth of the dogmas of religion, and thus amounts to be a sort of scholastic philosophy. Dialectics too, like logic, according to Ibn Khaldún, is only an instrumental science and performs merely a negative function. Tracing the history of *Ilm al-Kalám* in Muslim thought, Ibn Khaldún remarks that it originated only as a weapon of defence against the atheists and the non-Muslims who attacked the doctrines of Islam. Ibn Khaldún does not doubt its serviceability as "a weapon of defence." But, he adds, though dialectics can very well disprove the arguments against the doctrines of religion, it can hardly offer any positive arguments to establish the truth of these doctrines. With dialectics we may silence the sceptic and yet fail to convince him and make him religious-minded. Dialectics should not be supposed to prove truths of religion for that is beyond the scope of logical argumentation. Besides, dialectics is often reduced to mere rhetorics of the worst kind. A dialectician is often lost in the subtleties and tricks of words and thus tracks off the path of truth. He is generally tempted to show his own mastery of and skill in words rather than seek the truth; truth as if becomes veiled by the overdressings of the verbal-foliage with him.

(c) *Dangers and Fallacies of Philosophy*: Right in the beginning of this chapter in the *Prolegomena* Ibn Khaldún declares philosophy to be dangerous to religion. The dangers of philosophy, according to him, are mainly due to the various presumptions and prepossessions held by the philosophers; these indeed are false or at least unfounded, yet they do much harm. Some of the philosophers' presumptions mentioned by Ibn Khaldún are as follows:

(1) Philosophy is competent enough to understand and interpret the truths of religion and thus capable of being reconciled with it.

(2) The salvation of human souls is possible merely through abstract philosophic cogitation.

(3) In the graded series of emanations from God to the world, God is directly related only with the first item of that series, namely, the First Intelligence.

(1) Reconciliation of philosophy and religion has been the hope and aspiration of almost all the Muslim philo-

sophers. Philosophy and religion, according to them, give us the same truth with this much difference only that in the former it is given in abstract terms and in the latter clothed in figurative language to be intelligible to the lay people. They have maintained that a philosopher is not only competent to understand the truths of religion but also comprehends them in a purer and better form. Now all this is highly presumptuous on the part of philosophers, according to Ibn Khaldún. Like Kant, he warns the philosophers to be aware of the limitations of their method which, after all, is mainly that of concept-formation and abstract reasoning. Through this method, Ibn Khaldún holds, the philosophers can never reach the ultimate truth independent of religion. Further, there arises no question of reconciling the religious truth with the philosophic truth for the philosophers have nothing to offer; their claim that they too possess truth remains unsubstantiated in the final analysis. They cannot further fully comprehend the religious truth which is more a matter of an inner intuition, i.e. a living experience, than abstract conceptualization and wordy argumentation. Because of the limitations of their method the philosophers can succeed in reconciling the doctrines of religion with philosophy only by a lifeless or a distorted interpretation of them; this is how philosophy is dangerous to religion.

(2) Following the Greek masters, Plato and Aristotle, the Muslim philosophers were of opinion that the true happiness and salvation of human souls lies in abstract philosophical contemplation. But this, according to Ibn Khaldún, is contrary to actual experience: philosophy is a perpetual quest leading nowhere; it brings more and more of doubt and confusion with the more and more of it. Instead of bringing happiness and salvation it might bring misery and curse, the latter because it more often than not takes us away from religion. Many students piously devote themselves to the study of *Shifá* and *al-Naját* of Ibn Síná with the hope to affect the healing and deliverance of their souls; but instead their souls become sicklied with confusion and get imprisoned in doubts from which there is no escape. It is a pity that many youths waste their lives in reading the commentaries of Ibn Rushd which entangle them in the impossible task of disentangling the knots of philosophy.

(3) The theory of the emanation of a number of intellects and souls from the being of God in an hierarchical fashion as expounded by al-Fárábí, Ibn Síná and others, Ibn Khaldún strongly suspects to be without any logical or empirical base. It seems to him to be a sort of philosophic cobweb, a gossamer which can be blown up by raising some of the most innocent objections. According to this theory, God is directly related only to the First Intelligence, i.e. the first item of the entire series of emanations between God and the world. On the other hand, the world is directly related only to the lowest end of that series. This leaves a wide gulf between God and the world. If such is the view subscribed to by the Muslim neo-Platonists, they may be easily shown to be advocating an interesting brand of materialism. To say that the world is not the result directly of God's act of creation but an emanation from the last item of the series of emanations is as much to say that the world has evolved from some primal matter.

(d) *Metaphysics*: Like Kant, Ibn Khaldún believes that metaphysics is an impossibility. The force of his arguments against the possibility of metaphysics lies in bringing out the limitations of human knowledge of the phenomenal world is in the last analysis based on the perceptual experi-

ences. But the knowledge of a percipient is limited by the number and the capacity of his sense organs. The blind man has no idea of the visual experience, nor the deaf of the auditory ones. Should they deny the reality of these experiences, we should simply feel pity for them. But there is a lesson for us to feel humble regarding our own knowledge of the phenomenal world, for after all, the number and the range of our own perceptual experiences is also much limited. Maybe there are beings in the universe better equipped for the knowledge of things, both in range and quality than we are.

The possibility for the existence of such beings Ibn Khaldún suggests by alluding to the process of biological evolution of which he gives a clear and detailed account. There is a gradual but continuous evolution from minerals to plants, from plants of lower grade to those of a higher grade, from the latter to the lower animals, from the lower animals to the higher animals, and from the higher animals, the highest of which is the ape, to man. But this is just what we know of the process of evolution as it works on this planet. There may be beings higher than we are. And as there are grades of being, so there are grades of knowledge. Our knowledge as compared with the knowledge of the higher beings may be analogous to the knowledge of the animals as compared with ours. Would but the philosophers recognize the limitations of their knowledge and have the realization that human reason is incapable of comprehending all the deep-lying mysteries of the universe.

Ibn Khaldún describes reasoning as a faculty through which we form concepts out of a number of percepts and consequently move from the less general concepts to the more general ones. It is through the processes of analysis and synthesis that we form a general concept from the particular percepts; through the same process we move from the less general concepts to the more general ones. Thus, for example, we move from the idea of the species to that of the genus. But more general a concept is, the simpler it is, for as the denotation increases, the connotation decreases. Finally, we reach the most general and simplest of the concepts, viz. being, essence or substance. Here human reason comes to its limits; it cannot go beyond these ultimate concepts and cannot explain their mystery.

At another place Ibn Khaldún remarks that reasoning is a faculty through which we find the casual connection between things and trace a chain of causes and effects. The more intelligent a person is, the greater the number of things or events that he would connect together through a casual nexus. For instance, in the game of chess a more intelligent player can calculate a greater number of possible moves to be made one after the other than a less intelligent one. The whole universe is an architectonic whole and the things are bound together through the chain of causes and effects.

As we run through this entire gamut of casual connections, we come ultimately to the notion of the first cause for the series of causes cannot go on regressing infinitely. But one fails to understand the nature of the first cause; here reason comes to its limit once again. Philosophers identify the first cause with God and so far so good; but their incompetence becomes apparent when they try to explain the nature and attributes of God. To do this through reason is an impossible task; it is like trying to weigh the whole mountain with the help of a goldsmith's scales. Would the philosophers but know that they cannot know everything through reason.

SOME ASPECTS OF THE LIFE HISTORY OF TIPPU SULTAN (1745—1799 C.E.)

An outstanding Muslim personality of the
18th century

By Dr. B. S. 'ALI

Tippu foresaw the fate of India in the 18th century

Tippu Sultan, the ruler of Mysore in the south of India, could easily be counted among the outstanding personalities of the sub-continent. It was he who brought such a remote State as Mysore into prominence and into contact with the other Islamic States, like Turkey, Iran and Afghanistan. He lived during a stormy period when there was a great clash of interests between the rising West and the declining East. It was his flight of imagination that led him to oppose consistently the English power in India, to send embassies to far and distant lands, and to exert his utmost to fulfil his mission in life, which was to sacrifice his all for the sake of religion, liberty and honour. He thought that with the advent of Western powers with their advanced military skill and highly developed diplomatic shrewdness, there was the necessity for a change in the traditional political outlook of the Indian powers. He tried to co-operate with his Indian neighbours, but their narrow outlook and petty jealousies thwarted all his efforts. Therefore, he approached the Islamic powers for assistance, and for making them also conscious of the dangers of Western expansion in the East. Besides, these foreign contacts had economic and commercial advantages in view; with the result that trade was developed with such countries as the Ottoman Empire, China, Muscat, Pegu (Lower Burma), Armenia, Jidda, Ormuz and Kutch. We shall trace here briefly the several foreign contacts Tippu made in order to gain his political, religious and commercial objectives.

Tippu seeks alliance with foreign powers like Turkey, Afghanistan and Iran against the British

Tippu first turned towards Turkey. In 1784 he sent his first embassy to Sultan 'Abdul Hameed, to whom he wrote: "Thirty-five years ago as a result of the weakening of the Timurid Sultanate and the short-sightedness of some officials, the ill-behaved Christians acquired some coastal territory in the *iqlim* of Hindustan on the excuse of trade and acquired detailed knowledge about the conditions of this land. Gradually, a large number of Europeans came by ship and by means of fraud and deception brought under control many towns and territories, such as Bengal, yielding thirty-five crores annually, and displaced and overthrew the unsuspecting officials on account of religion." Tippu desired to conclude a military alliance with the Ottoman Sultan, and sought some troops from him in order to drive away the English from India. He asked for a few technicians as well,



One of Tippu's maxims: A lion's life of a day is better than that of a fox for a hundred years.

for "The Christian nations who have dominated the world," said Tippu, "have been able to do so only because of their mastery over trade and industry. The good kings of Islam could promote their religion only by paying attention to these factors". The Turkish Sultan declined to conclude any alliance with Tippu. If the latter had been worried too much by the British expansion in India, the former was equally annoyed by the aggressive policy of Russia. Therefore, Sultan 'Abdul Hameed wrote back, "This friend also has adopted with supreme courage the path of holy war and the traditions of his forefathers. The black-faced Russians, who have turned away their face from the qualities of faith and have adopted fraud as their profession, are night and day intending to humiliate the Muslims. . . . We are massing troops in the territories of these infidels of evil ways."

Tippu then turned towards Zamán Shah, the ruler of Afghanistan and the grandson of Ahmad Shah Abdáli. Zamán Shah meditated an attack on India to restore the power of the Mughals at Delhi, with whom he had marital relations. Tippu sent two ambassadors to Kabul to induce the Shah to implement the attack. The response of the Shah was encouraging. He wrote: "We shall soon march with our conquering army to wage war so that the inhabitants of these regions may be restored to comfort and ease." Lord Mornington, the Governor-General of India in 1798, wrote to the Court of Directors, "The concert and correspondence subsisting between Tippu Sultan and Zamán Shah are now matters of public notoriety." But Tippu's efforts in this

direction misfired as well. Bámán Shah, who had actually advanced as far as Lahore in December 1798, had to go back precipitately to defend his own country, for Mornington fomented troubles on the borders of Iran and Afghanistan by despatching a person from Muradabad named Mahdí 'Alí Khan to the court of Baba Khan, the Persian Emperor. If only Zamán Shah had continued his march, the glare of victory, the influence of religion and the allurements of plunder would have drawn to his standard the other Indian chiefs, making the English position extremely difficult.

Even with Iran, Tipu had some contacts. Having quarrelled with his father, the Prince of Iran arrived at Seringapatam, the capital of Mysore, in 1797. Tipu received him well and told him at the time of departure, "After you have made your arrangements regarding the capital of the Sultanate of Persia, it is my wish that you and I in concert with Zamán Shah should endeavour to regulate and put in order the countries of Hindustan and the Deccan." The Prince agreed to the proposal. Tipu wrote to the Shah of Iran to the same effect, besides sending a person to him. Tipu desired to revive the old land route for sending Indian commodities to Europe via Iran and Turkey. But his short reign did not allow most of his dreams to materialize.

Tipu and Louis XVI of France

The French were prodigious favourites with Tipu. The existence of a common interest between the two, namely hostility towards the English, brought them together. He sent an embassy to France seeking military assistance and a few craftsmen. He wrote to Louis XVI: "I frequently indulge in an inclination for the arts . . . if that friend out of his ancient regard would despatch some persons skilled in every art, I should esteem it as a proof of the most perfect friendship." The embassy was received with great honours, and the French King even sent his own carpets to receive its members. On 3rd August 1788, the ambassadors had an audience with the King, but it all came to nothing. France was on the threshold of a large revolution, and was in the grip of social and economic chaos. But there was a large amount of warmth and affection towards Tipu, and the ambassadors were so pleased by the polished culture of the French court that they desired to prolong their stay. However, taking with them a few craftsmen, a carpenter, a weaver, a locksmith, a cutler, a watchmaker, a dyer and a physician, they returned. Tipu revived his contacts again with the French in 1796 and wrote to Malartic, the French Governor at Mauritius, "If you assist me, in a short time not a single Englishman shall remain in India. We will purge India of these men. The springs which I have touched have put all India in motion. My friends are ready to fall upon the English." But this contact proved too hazardous, as it gave the English an excuse to concert all their efforts to destroy him.

Tipu and the Mughal Emperors of India

Tipu's relations with the Nizám of Hyderabad were not so friendly. The Nizám disputed Tipu's right to rule over Mysore, and always supported the Marathas or the English against him. Despite this attitude, Tipu extended the hand of conciliation towards him, sent ambassadors to his court, and desired to negotiate a treaty. Besides, he proposed a matrimonial alliance with the Nizám's family. But the Nizám rejected the offer on the ground that Tipu came from a low family.

Tipu had contacts with the Mughals of Delhi as well. In a letter to Shah 'Alam he wrote: "With the divine aid and blessing of God, it is now again my steady determination to set about the total extirpation and destruction of the enemies of the faith." Tipu was referring here to the English. He never took pains to conceal his real purpose of their overthrow, either from the Indians or the foreign powers. On another occasion he wrote to the Mughal Emperor, "... that the manner in which we heretofore chastised the Christians (the English) is too well known to require to be recapitulated".

The English were the most important power with which Tipu came in contact. His reign began in a war against them, and ended in a war against them. During his entire *régime* he was actually at war with them, or was preparing for it. He fell fighting against them. His unity of purpose and independence of thought annoyed the English. He would rather die than lead a dependent life in the list of pensioned Nawabs and Rajahs. It was his maxim that a lion's life of a day was better than that of a fox for a hundred years. The result of his policy was that, so long as he lived, the English never felt secure in India. They had never been confronted with a more resolute enemy who preferred death to dishonour. The greatness of Tipu rests on his firm devotion to his cause, namely to check the British expansion in India. His contacts with the external and internal powers were not merely to seek aid for self-defence, but to stop the influence of the foreigners in the country. It is argued that he undertook an impossible task, and that he was totally wrong in expecting help from a revolutionary France, from a degenerate Turkey, from disaffected Marathas, from a weak Nizam and from a capricious ruler like Zamán Shah. But the case did not look so bad to Tipu, for his father had received assistance from abroad, and he himself had defeated the English in several campaigns. Therefore, Tipu's efforts were not altogether rash and foolish. In spite of his best efforts he failed because of external circumstances and internal treachery. The English commanded the resources of three presidencies, and had organized a confederacy of two other Indian powers. However, Tipu's failure does not lessen the importance of his policy, and he should be classed among those who aimed at liberating their country from foreign rule.

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ISLAM AS A FAITH IN JAPAN

Foreign Students' House,
862 Komaba-cho,
Meguro-ku,
Tokyo, Japan.

9th September 1960.

Dear Sir,

World War II brought much destruction to Japan. In the wreckage belief in religion also received a rude shaking. Now, although Japan has rehabilitated its economy and has solved most of her post-war problems, the one problem to which very little importance is given in this country is religion, which still remains neglected. With the growth of industry, the number of atheists is growing apace, and now it is no exaggeration to say that most of the Japanese people do not have, or at least do not profess, any religion. This is especially the case with the young generation, the educated class and the people in the urban areas.

Once in a gathering of the youth of Japan I asked the reason for having no religion. Two main reasons were given: "I am too young to have any religion," and "I am all right without any religion." These are just two of the many observations of the Japanese people about religion. A deeper study of the underlying reason reveals that there is an ideological vacuum here. As is well known, this country was not so liberal towards admitting foreign thought and people about a century or so ago, with the result that people have a very limited knowledge about other faiths. As regards Islam, there are many misunderstandings about it in this country. To many people Islam is a religion which commands that a man must have four wives, which forbids eating or drinking anything for one whole month, and which was spread at the point of the sword. The reason for such a grave lack of knowledge can be traced to two things: old story books in *The Arabian Nights* style, and the baseless and false anti-Islam propaganda made by certain non-Japanese elements.

In view of these circumstances the Muslims of the world have a great responsibility towards the people of this country. The present situation is a challenge to the Muslims of the whole world. The countries nearer to Japan can do much in bringing true Islam to the people of this country who are open-minded and want to make a comparative study of all the faiths before accepting one. For the last few years some individuals of the Indo-Pakistan *Tablighi Jama'at* have been visiting Japan. These people make an extensive tour of the country and preach Islam, not only by word but also by practice. I have been with them and I am convinced that despite their limited resources they are doing a great service to Islam. I only wish many more such delegations could come to serve the sacred purpose.

According to an estimate there are more than 1,000 Japanese Muslims, about three quarters of them residing in Tokyo. There is a mosque in Tokyo and another at Kobe. Both mosques are managed by the Turkish Muslim Associa-

tion. There are other Japanese Muslim Organizations. One is known as the Japan Muslim Association. This association looks after the interests of the Japanese Muslims. Then there is the recently established Muslim Students' Association, Japan, with its objects learning, practising and propagating the Islamic teaching. Here mention can be made of the services of Haji Muhammad 'Umar Mita, who has written books on Islam in the Japanese language. There is also the Japan-Pakistan Cultural Association in Tokyo University which publishes Islamic literature. But still a lot remains to be done.

Recently I have noticed a change for the better. Now the Japanese youth comes in ever-increasing numbers to the local mosques to know and see for themselves what Islam is and how prayers are offered. In Japan there is no State restriction to the propagation of any particular faith. Taking advantage of this liberty, many Christian missionaries are working to preach their own faith. They teach English (Japanese young people are learning English very eagerly) free and utilize the opportunity to convey their religious thoughts.

Islam as a faith stands a very good chance of success in this country because the people do not like to change the statues (from that of the Lord Buddha to that of the Lord Jesus Christ). Also the Japanese people do not think Islam is a foreign religion; other religions are not so familiar to them. It will be a mere statement of fact if I say that what other faiths get after long persuasion and propaganda, Islam can obtain with little effort. When clearly explained, the Japanese people easily understand the principles of Islam and also come to understand them. It is said that it is very difficult for a Japanese to give up "Saké" (the Japanese liquor) if he is accustomed to it. But I know of Japanese Muslims who never take any alcoholic drink, and some of them are so strict that they never eat any meat unless it is slaughtered in the Islamic way (*halal*).

There is no proper translation of the Qur'án or any collection of the sayings of the Prophet Muhammad (peace be upon him!) in the Japanese language. I feel unhappy to add that the Prophet Muhammad, who came for the guidance of the whole world, is so misunderstood in this country. The reason is not very far to seek when we find that there is no life of the Prophet in the Japanese language written or compiled by a Muslim. I call upon all those Muslims who wish to see that their religion is correctly understood in this part of the world to give this need of Japan their earnest attention.

The purpose of this letter is not to belittle or under-rate the services being rendered to the sacred cause of Islam by many respectable organizations throughout the world. I have just tried to give my opinion about the role and need of Islamic preaching in Japan.

Yours sincerely,

A. R. SIDDIQI.

SOME MISCONCEPTIONS ABOUT ISLAM

East Pakistan Cadet College Construction Scheme,
Faujdar Hat,
P.O. Ja'farabad,
Dist. Chittagong,
Pakistan.

Dear Sir,

In *The Reader's Digest* for May 1960, page 16, the term "termagent" has been explained as "a fictitious Moslem deity represented in the medieval drama as being noisy and abusive". Do you know anything about it?

This also reminds me of "Mahomet's Coffin" in a physics text-book for colleges, meaning something remaining suspended between two electrified or magnetised plates. The analogy is derived from the story that the coffin of our Prophet has been kept suspended in air in the mosque of Mecca (inside the Ka'bah) between two highly-magnetized steel plates, so as to impress upon his followers of his prophethood. It is towards this that the Muslims bow in prayer!

The story of Muhammad going to the mountain, if the mountain would not come to him at his bidding, is still current in literature and common talk.

I wonder when the clergy and laity of the Christian world will wake up to the absurdity of all these inventions, which, originally meant for discrediting Islam, do in fact discredit them more before the civilized world.

Yours fraternally,

K. A. KHAN.

* * *

THE MUSLIM STUDENTS' SOCIETY OF (NIGERIA), LONDON

157 Malden Road,
London, N.W.5.
24th August 1960.

Dear Sir,

On Sunday 21st August 1960, a new Muslim organization was born known as "The Muslim Students' Society (Nigeria), London, which was formally launched at the Islamic Cultural Centre, 146 Park Road, London, N.W.8.

This society was founded in Nigeria in 1954 with a view to promoting the religious, intellectual and social interests of Nigerian Muslim students from all walks of life. The society has many branches throughout the Federation of Nigeria and its headquarters are at the Ibadan University College. Its patrons are: Alhaji Sir Ahmadu Bello, Premier of the Northern Region of Nigeria, Alhaji Inua Wada, Federal Minister of Works, Alhaji Dr. S. O. Biobaku, Secretary to the Premier of Western Nigeria, Alhaji D. S. Adegbenro, Western Nigeria Minister of Local Government, Alhaji A. R. A. Smith, Mr. Mojeed Agbaje and Malam Aminu Kano.

The meeting was opened with a prayer by Dr. 'Abd al-Kadir, Director of the Islamic Cultural Centre, Regent's Park, London, N.W. A large number of Muslim students from West Africa, Pakistan and Syria attended the meeting.

The inaugural meeting was presided over by Alhaji S. Alanamu, the Acting Federal Commissioner for Nigeria, and it was addressed by guest speakers from the Su'udi Arabia, Tunisia and Pakistan embassies. Goodwill messages were received from the Federal President of the Society, Ibadan University College, Mr. Musibawu Adeniran, and the Commissioner for the Northern Region of Nigeria, Alhaji Abba Gana, which were read by Mr. F. O. Said, the Protem Secretary.

Mr. L. O. Adegbite, former President of the Nigeria Branch, announced that on 30th September a "Big" Prayer will be held at the Islamic Cultural Centre to mark Nigeria's Independence.

Yours sincerely,
F. OLUSHETE RUFAL.

* * *

ISLAM IN THE PHILIPPINES

Datu Piang,
Cotabato,
Philippine Islands.

Dear Sir,

It might interest you to know a Muslim school, Central Maguindanao Institute, has been opened as a pioneer educational institution at Datu Piang, Cotabato, Philippines.

Aware of the basic need of the Muslims in this Christian dominated country and realizing this is a great challenge, the undersigned has conceived the idea of starting an educational institution designed primarily for the preservation and promotion of our Islamic faith in this part of the world. However, I feel that I alone can hardly go on with this project without the aid and support, material or moral, of other people and agencies who can understand the significance of this venture.

Knowing the great service you are rendering to Islam and aware of the facilities you can extend, I have, therefore, in the name of Islam, the honour to request your office the donation of any available Islamic literature or books which can be of use in this pioneer school. I wish to assure you that any help you may extend in this venture will be worthwhile and a sound investment; for it will mean a great lot to the welfare of our less fortunate Muslim youth of the Philippines.

Yours respectfully,

GANI L. ABPI.

* * *

AN ENGLISH MUSLIM ON *THE ISLAMIC REVIEW'S* CONTENTS

18 Thesiger Road,
Abingdon,
Berkshire.
29th June 1960.

Dear Sir,

The Islamic Review has become more interested in furthering the cause of Arab Nationalism and less interested in the true Religion of Islam. Too many writers forget that Islam is the religion of all men, West just as much as East; there is no difference, but they seem to think it is the prerogative of the East.

Many of the articles by my so-called brothers from other countries give unnecessary offence to me as an Englishman. I have been so aroused by many of the things I have read in *The Islamic Review* that for the last few months I have not read it at all. I hope that before long you will correct this grave mistake and everything in *The Islamic Review* will be written in the true spirit of Islam.

I am so often asked the question, "What exactly is the religion of Islam?". Have you a short easily read publication which satisfactorily answers this question? If so I would like to buy a dozen copies.

Yours in Islam,
OTHMAN J. HUNT.

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